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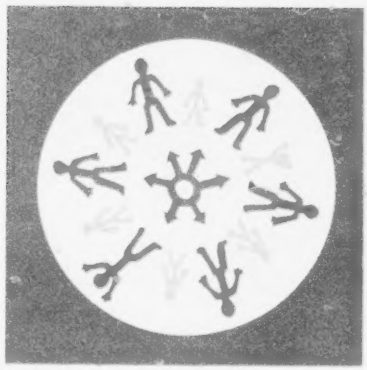
ABSTRACT

This document presents the working papers of nine educators participating in the Gresham Teacher Challenge Conference conducted by NEPTE (New England Program for Teacher Education) in January 1972. The papers concern the following areas: intellectual and behavioral growth of teachers, the role of Congress and federal legislation in determining the teacher's role in 1984, the relationship between the community and education, qualities of the teacher needed in 1984, student learning-teacher training 1984, open curriculum, international aspects of the role of teachers in 1984, the concept of the $100,000 teacher, and the reality of futuristic teacher preparation programs. (MJM)

Gresham Teacher
Challenge Conference
New England Program
in Teacher Education



Futurist Working Papers

"The Teacher in
1984"

ED 069609

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New England Program in Teacher Education
Gresham $100,000 Teacher Challenge Project
Project Director: Lewis E. Knight
Durham, New Hampshire

January 1972

These papers are designed to be used by conferees as a reference prior to the Gresham Teacher Challenge Conference. They provide a stimulus for discussion and are not viewed as comprehensive statements.

Gresham Conference

"The Teacher in 1984"

January 18, 19, 20
Durham, New Hampshire

INTRODUCTION

It was not so long ago that 1984 was a distant island in time. We are now coming upon it rapidly; it is none too soon for us to focus upon shaping the influence of schools toward a more humane world than Orwell forecast.

If any one goal has emerged in all the ferment in present education, it is that every child deserves our best attention as an individual. While the wealth of our heritage and the resources of our society are largely the substance of education, only the human elements carry each student beyond knowledge to understanding - including understanding of himself. Thus, in the midst of many changes, the teacher remains paramount in the influence of schools: the depth of his humanity and his resources, and his ability to invite learning. We believe his character is central to shaping a habitable future for all of us.

In the Gresham Teacher Challenge Conference, January 18-20, 1972, the New England Program in Teacher Education initiates the $100,000 Teaching Challenge Project, which proposes to enable school systems to identify the richest available teaching resources, and to place such a resource in a New England School.

The name of the Gresham Teacher Challenge Project bespeaks our debt to Dr. Mary Gresham, whose vision of the basic relation of education and of human resource development to a healthy economy played a crucial role in the creation of NEPTE by the New England Regional Commission.

In the Gresham Conference nine outstanding educators will keynote this search. Their papers are presented to you herewith. They are not only far reaching in identifying directions and basic changes, but have a universality that inspires adaptation in today's schools.

Charlotte Ryan
Chairman, Board of Directors
New England Program in Teacher Education

WHO ARE THE FUTURISTS?

STEPHEN BAILEY is Chairman of the Policy Institute at Syracuse University. He has recently been singled out for suggesting that real and lasting reforms in education come about when teachers themselves are given facilities and released time "to do their own thing"...thus, his call for teachers spending 4/5 of their formal school time with students, and the other 1/5 time in growth experiences in teacher centers. Dr. Bailey's paper further describes the variety of activities possible in the centers and their influence in providing "growing teachers" for our children.

The Honorable JOHN BRADEMAS is the United States Congressman from Indiana, and the Chairman of the Select Subcommittee of the House of Representatives. He has introduced some of the most important legislation in education at this time: bills on comprehensive child development; establishment of a national institute for education; drug education; and arts and crafts activities in education. His paper points out the need for an interface between current legislation and its effect on the the teacher in 1984.

HENDRIK GIDEONSE is the new Dean, College of Education and Home Economics at the University of Cincinnati, Ohio. His interests as a researcher have focused on planning long range futures in education nationally and internationally. He has been involved in many of the influential planning seminars while a staff member at the Office of Education. Dr. Gideonse brings a deep concern about values and moral commitment to his view of education. His paper emphasizes the impact of values and society on today and tomorrow's teachers.

JAMES GUINES is currently Associate Superintendent of Instructional Services in the District of Columbia Public Schools, Washington, D.C. Dr. Guines has had extensive experiences in urban education in both teaching and training roles. In addition to full-time staff appointments in urban school systems, he is an activist highly conscious of the need for concentrated action in public education. Dr. Guines brings a genuine concern for children and teachers to the Gresham Conference. Conscious of the need for change in traditional education, he also is committed to the development of excellence in schools for all students. In his paper Dr. Guines considers how learning takes place and how teachers should be trained to achieve quality learning for all students.

JANE MARTIN is a fellow at the Radcliffe Institute. Her interests as a philosopher center around what should be learned and taught in schools. Her first major work: Explaining, Understanding and Teaching was published in 1970. Suggested to NEPTE by philosophers as developing significant directions for thought about curriculum, learning, teachers, Dr. Martin asks in her paper that we acknowledge curriculum questions and extend the range of alternative subjects and also the range of alternative patterns of curriculum organization.

JOHN BREMER is currently the Academic Dean and Director of the Institute for Open Education at the College of Sacred Heart in Newton, Mass. He formerly was director of the Parkway Project in Philadelphia, considered one of the most creative attempts to develop educational opportunities in the community at large. In his paper, Dr. Bremer emphasizes that education is the process through which society renews itself. In that effort, the teacher is seen as having to respect society, be aware of potential new forms and purposes which can be developed from the present society, and be a master of the "enabling arts" which sustain and perfect the process of learning by the student.

FRANCIS KEPPEL is Chairman of the Board of the General Learning Corporation in New York and the author of The Necessary Revolution in American Education. He is the former Dean of the Graduate School of Education at Harvard and U.S. Commissioner of Education. In both posts, Dr. Keppel is credited with thrusting education into the forefront of American attention. In his paper, Dr. Keppel suggests ways in which changes in American education should contribute to international development and multi-cultural understanding.

DWIGHT ALLEN is Dean of the School of Education at the University of Massachusetts. The School of Education, through his leadership, has committed itself to the development of alternative routes to educational objectives in school and alternative structures in school organization. His ideas of microteaching and differentiated staffing have provided alternative routes in teacher training and teaching. In his paper, Dr. Allen calls for establishing "$100,000 Teachers" who can put teaching in a significantly influential role in our society.

CHARLES HURST, President of Malcolm X College in Chicago, has had extensive experience in urban education, language and communications, especially for disadvantaged youths. Dr. Hurst calls for significant energies directed in the future toward the resolution of existing social and political dilemmas. He asks that teachers of 1984 be dedicated to developing whatever potential exists for each individual. Decisions concerning change in preparing teachers must evolve out of a concern for individual self-worth, individual rights, human dignity, economic security, personal independence, and a desire for a better society.

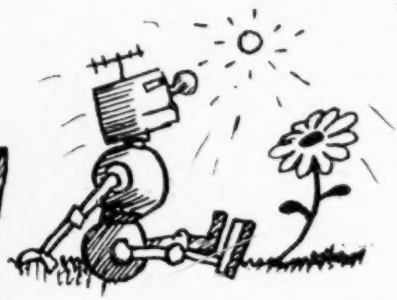
E = MC²

Carry a two!

You may do anything you like.
You can't make me!

DNA
MATH

EDUCATION
1984
Bob Nelson



THE GOOD LIFE...

GROWING TEACHERS

By

Stephen K. Bailey
Chairman, Policy Institute
Syracuse University Research Corporation

A Paper Prepared for the "Teachers in 1984" Conference of the New England Program in Teacher Education, Durham, New Hampshire, January 18-19, 1972.

A half century ago, in his Presidential address to the American Historical Society, Professor E. P. Cheyney of the University of Pennsylvania articulated "six laws of history". Cheyney's first law was "historical continuity". In the great majority of cases, he contended, one generation goes on doing and believing what the previous one did and believed."[1]

1984 is only twelve years away. To assume that the lives and behaviors of teachers then will be markedly different from what they are now is most certainly to fly in the face of Professor Cheyney's first law.

And yet, in an age of unprecedented rates of change, it is totally irresponsible to suggest that over the next dozen years, the term "teacher" may become laden with connotations and expectations in some ways quite foreign to what we now know.

In any case, looking ahead may have its contemporary utility. There is wisdom in Harlan Cleveland's view that "Futurists should analyze what might happen later to illiminate what should happen earlier."[2] If some aspects of alternative scenarios for 1984 should make us unhappy, perhaps we can develop the wit and the social skills needed to preclude their effective realization.

I begin, however, with a fairly massive definitional perversity. At the very moment in time when organized teachers seem close to achieving a long-sought-after professional definition and status, vigorous social reformers and inexorable social forces seem bent upon destroying that hard-won identity. The traditional image of teachers as discrete professional barons ruling over individual fiefdoms called classrooms, and giving a kind of medieval protection and succor to their subjects in return for a promise of order, homage, and their parents' taxes, was never totally accurate. But a child's-eye view of the educational world of my youth would have confirmed at least the broad scope of such a description. To pupils, classrooms seemed to be fairly independent jurisdictions. The teacher was in command. The dangerously unruly among the vassals could of course be marched by the ear to the local Duke, the school prinicpal. But that seemed to be as far as real authority extended. The King (or Superintendent) was a distant, misty, Arthurian figure enveloped by Knights

of the Round Table called Boards of Education, who did chivalrous battle for ineffable Holy Grails.

This discontinuous hierarchical model with its assigned roles and protected autonomies may still be observable in some quiet educational eddies off the main stream of contemporary turbulence. But in its pure form it is rare. In many classrooms the teacher has lost all authority. Anarchic bullies have taken over. In other classrooms, teams of teachers, paraprofessional aids, and pupil peers have substituted what the late Middle Ages would have called "Conciliar Movements" for more traditional classroom autocracies. New technologies have brought the sound and sight of substantive super-authorities into the classrooms, so that many teachers are becoming mobilizers of educational resources, rather than personal founts of knowledge and wisdom. Furthermore, classrooms themselves have become suspect. Whole cities (like Philadelphia) have become classrooms. New school architecture, at least in this country and in Great Britain, tends to feature tentative and flexible interiors -- symbolizing, in their design, fundamental changes in teacher-student relationships.

And beyond the school building is the vast range of non-teacher "teachers" in our complex society: the apprenticeship supervisors in the guilds of organized labor; the in-service pedagogs of industry and the professions; the proprietary tutors of beauticians and morticians; the news purveyors and interpretors on TV and radio; the featurists and columnists and essayists of our newspapers and journals; the hollow-voiced Cookie Monster.

Chancellor Ernest Boyer of the State University of New York tells a delightful story of his kindergarten-aged son. The Chancellor caught his son one evening substituting the alphabet for his prayers. Startled, but delighted, the Chancellor asked his son where he had learned the alphabet. The son replied, "Sesame Street". "But", the son continued, "my kindergarten teacher thinks she taught me, and that's O.K."

Chancellor Boyer commented to some of us, "Imagine, he not only learned the alphabet, he learned the system!"

Finally, but not really finally, the most ancient institutions of pedagogy -- family, friends, and clerics -- continue (perhaps with lessened impact) their indispensable teaching functions. Even though the framework of our tradition has become partially unglued, it is still abundantly clear that much of what we know and believe still comes, in the irreverent words of the late Dean Acheson, from "... our mother's knee and other low joints".

In the face of all of these deverse instructional energies, if one were to transmute the New Testament question, "And who is my neighbor?" into "And who is my teacher?", how would any of us answer? What Ivan Illich does not seem to understand is that education, as distinct from schooling, has always been substantially disestablished in our society. The trends that he established normatively have been observable empirically for a long, long time. And they are accelerating.

If these trends continue, it may well be that by 1984, education will have completed its transition from a phase of life to a quality of life -- from a sequestered segment of maturation to a pervasive attribute of all human existence. If so, the whole notion of the teacher as a human instrument for effecting, by means of a kind of custodial catalysis, a rough parallelism between mental development and physical development in growing children ages 5 to 18, may, by 1984, have become quite obsolete and irrelevant. It would be ironical if the final triumph of teacher organization -- the almost total unionization of the teaching profession -- should take place in or before 1984 as a Pyrrhic victory. Will education by then have become so totally disestablished, so totally diffused, as to force teachers into rear-guard actions like the featherbedding that has marked the painful diminutions of our passenger-railroad economy over the past 30 years?

My own guess is that the answer to all of these wonderments is probably, "no". However much of the educational function is dispersed and automated over the next decade or so, however changed the instructional and counselling role of teachers, most educational activities for the young will still take place by 1984 in institutions called schools directed and monitored by professional educators most of whom will continue to be called teachers.

There is nothing arcane in my reasoning here. I proceed on the simple assumption that fathers who work, and a growing number of mothers who work, will want to continue the societal division of labor that turns over to schools and teachers for a substantial number of hours in the day and days in the year, key custodial and pedagogic functions associated with mental and physical growth. The Women's Liberation Movement will, if anything, make such desires even more insistent than they have been to date. And for both educational and parental reasons, the chances are substantial that entry into formal educational relationships with trained "others" in day-care centers and nursery schools will by 1984 begin at a far earlier age than is now true.

It is for these reasons that I predict a bright future for the number of teachers in our society -- teachers defined in the narrow sense of those who will call themselves such, and who will be categorically organizable by some as yet unforeseeable agglomeration of NEA-AFT affiliates.

The great educational changes by 1984 will not be found in the disappearance of the teaching profession. The great changes will be in teacher role-perception and in their life-styles; and in the shifting societal and technological contexts within which educational activities take place.

Given existing trends, what is the most probable educational scenario for 1984? Alas, the scenario is fairly sullen. It suggests that by 1984 a decade of decremental budgets and bruising collective bargaining struggles (including internecine jurisdictional wars between the NEA and the AFT) will have focused so much energy upon adversary

proceedings related to bread-and-butter issues of pay, fringe benefits, tenure, and maintenance of contract, that teachers will have become socially hostile and academically rigid. They will perform as mechanically as the educational hardware they increasingly manipulate and tend. And this in the most favorable school environments.

In racially and/or economically ghettoed central cities, the worst of the present will by 1984 have become standard. Additional combat pay will hardly compensate for the hazards to mind and body of working in the adrenalized world of the frustrated and the angry. Fear, the most brutalizing of emotions, will have driven out rational discourse as well as all gentle arts and sentiments. The teacher's job will have become largely custodial. If it were not for the uniformed security personnel in the corridors, long since insisted upon in bargaining contracts, teachers would not appear in the schools at all. The instructional failures of such schools will be remedied, if at all, in non-school environments where financial and other job incentives promote at least a modest eagerness to learn.

In many suburbs, in spite of rear-guard actions like those of the Forest-Hills women in 1971, the inexorable outward move of Blacks and Puerto Ricans will have continued apace. Private schools will have become the standard escape for the children of affluent parents. A third of all children of school age will by 1984 be in private schools. The financial strain on such parents will be substantial, but it is a price they will be willing to pay; for the public schools in many sinking suburbs will have become arenas of social combat between more affluent Blacks and less affluent Whites. Educational quality will have fallen and social hostility will have risen.

So much for scenario number one.

You and I, of course, could conjure an infinite number of alternative scenarios that are more hopeful, if, alas, less probable. I only submit that if alternative future states are to be achieved, fairly heroic political leadership between now and 1984 will have to lead us out of our current wilderness. In fact, if scenario one is not to turn out to be terrifyingly precise, fairly immediate steps must be taken by educational leaders as well as political leaders in this country. Twelve years is a hauntingly brief time in which to turn our pathological inertias away from their predictable logic. For the voting citizen of 1984 is already in kindergarten.

I shall not dwell upon the changes in public attitudes and public policies outside of the immediate sphere of education that will be needed in order to make educational reform itself possible and viable -- changes in the economics and the geographical openness of housing, changes in the distribution and intensity of prejudice, changes in the proportion of public moneys spent for constructive social purposes.

I have an unwarranted optimism that some of those external conditions will be met. Not all, by any means; but enough to give heart.

The issue at point is what must happen to the teachers and other instructional personnel inside and outside of the formal school system

if substantial improvements are to occur in our educational system by 1984.

My basic premise here can be stated quickly. I believe that learning is a series of intermittent mental explosions of discovery triggered and made memorable by both external and internal conditions and catalysts. We do not toally understand the process. But if there is any meaning to this broad-based definition, it suggests that the personality attributes and mental qualities of teachers have much to do with the learning process. Some years ago, Helen Bevington caught the essence of the process in her lovely tribute to teachers:[3]

> He rides no hobbyhorse,
> No wreath
> Of laurel does he trot beneath,
> One of the passionate
> Few, the kind
> Of scholar
> With a humble mind
> Who, lacking histrionic bent,
> Communicates enlightenment,
> Not dusty answers from a shelf.
> He teaches who has taught himself,
> Who saw a star
> And hitched his cart,
> With him gay companies depart,
> And by this little strategem
> He makes stargazers
> Out of them.

A teacher's life and mind must be sufficiently rich and joyful to provide a critical overflow that transfers catalytic energy to the mind of the learner. All else is lackluster pedantry producing the stillbirths of intellectual interaction.

The central question is how do we add substantially to the cubits of teacher dignity and enthusiasm. Let me suggest a scenario for 1984 that addresses itself precisely to this central question.

By 1984, a combination of the professional unionization of teachers and the enlightened self-interest of school authorities and the public have led to substantial adjustment in teacher schedules and perquisites. Except in the most backward areas, teachers spend only four days a week and four contact hours a day in the classroom. Even the four contact hours per day with pupils are substantially modified from present practice. Far more time is spent with individual pupils and with small groups. "Counselling" and "teaching" have become synonymous. Various teacher aides -- human and electronic -- have reduced to an irreducible minimum the petty business of record-keeping and monitoring that now consume so much of the teachers' time. In alternate school hours, between student-contact responsibilities, teachers have space and facilities for their own refreshment and "homework": class preparation, analysis of pupil achievement profiles, review of journal literature, school committee work, light sports, substantive and light conversation. When they do deal with pupils, the teachers tend then to be alive and fresh and fun.

This state is enhanced by what teachers do on their fifth working day. This fifth day is spent in teachers' centers located apart from the school, but easily accessible by car or public transportation. What will the 1984 teachers' centers look like? No one knows for sure. But some clue may be found in the emergence of teachers' centers in England and the Netherlands in the late 1960's and early 1970's. These foreign teachers' centers vary greatly in size, function, budget, target problems, and in the quality of tea and biscuits. But there are certain commonalities -- at least among the most impressive of them.

First, they tend to be located apart from regular classroom buildings. Sometimes the centers are located in a refurbished vacant school, sometimes in an old house or inn. One of the centers in England is a refurbished stable of a stately mansion.

A fairly typical teachers' center includes one or more classrooms or seminar rooms; a library; an audio visual center; a lounge; a kitchen; and a bar. Social, that is convival, food and drink is provided through a dues check-off system agreed to by the teachers in the area in their annual contract.

Second, regardless of who appoints the leader (often called the warden) of the teachers' center, the programs conducted by the teachers' centers tend to be dominated by teacher interests expressed through a teacher-dominated management committee or through a teachers' advisory committee.

In short, it is the teachers themselves in a local area who determine what teacher-center programs will be undertaken in terms of problems and needs that they, the teachers, perceive.

In other words, it is not university professors, or local educational authorities, or a Department of Education, or the staff of a distant professional association, that defines the problems and chooses the talents and techniques likely to help in the solution of the problems. It is the teachers themselves. If the issue is "How do we do a better job of teaching reading to children of the poor", the teachers, with the help of the warden, hunt around for the best materials and for the best instructors and catalysts available. Sometimes help may be forthcoming from a university or a teachers' college; sometimes from an itinerant field officer or a Department of Education or a National Schools Council; sometimes from a research specialist in an educational R & D institute. But more often than not, the most effective advice or guidance comes from a practicing teacher who has worked successfully in a problem situation in a nearby area, and who has the knack of transmitting techniques and attitudes that are not simply a function of his own genius.

In the third place, the best of the centers reach out and bring in other people who are directly or indirectly related to the educational venture; social workers, health personnel, headmasters and head teachers, parents, recreation workers, students. Teachers' centers are problem-oriented, and when the problem transcends what happens in the classroom and the curriculum, teachers reach out and bring into teachers'-center seminars and colloquia whatever combination of knowledge and wisdom seems likely to be of help.

Fourth, the best of the teachers' centers are permanent exhibitors of new materials developed by commercial concerns or by local talent. The teachers' center in Dudley, England has what they call a "Resources Unit". A teacher in the region comes across a newspaper clipping, an article from a magazine, or a picture or chart that seems to work well in a given class and subject. The teacher sends the item to the Dudley Resources Unit. The Resources Unit has the item duplicated in quantity and sends samples around to teacher-center liaison personnel stationed in each school in the district. The liaison teacher brings the item to the attention of all those teachers in the building who are teaching in that subject at that level. In the short space of a year, the Dudley Center has collected and disseminated over 900 such items. Regional Pedagogic Institutes in Holland include audio-visual materials and equipment in their Resources Units: film strips, audio cassettes, etc. A resources "docent" is available to help teachers review materials coming in from commercial publishers and manufacturers. Working with other teachers, and with various expert supervisors, teachers use the teachers'-centers resources to enrich curricula offerings and pedagogic designs.

Finally, the best of the teachers' centers are social institutions where teachers can relax, get to know one another, and swap ideas and experiences informally. One of the reasons why most of the centers are physically separate from school buildings is to provide a sense of proprietary informality.

What kinds of substantive programs are carried out in such centers? They vary enormously, but the following may be a typical composite as of the early 1970's:

-- seminars and workshops on how to improve the teaching of reading;
-- how to teach the new math;
-- how to recognize emotional difficulties in pupils;
-- how to work with other social services like health and welfare in diagnosing and recommending therapies for troubled children;
-- how to integrate the humanities and the social studies to produce a heightened and creative socialization;
-- how to achieve a more democratic atmosphere in the classroom and in the school as a whole;
-- how to teach French pronunciation.

In short, teachers are given the change to take the initiative in educational reform.

To return to our scenario, there are few more exhilirating experiences than a sense of partnership in a creative process. By 1984, this psychological truth will have penetrated most of the school systems of the United States. The development of teachers' centers will be one manifestation of this recognition.

Finally, sabbaticals of at least a half year in length every four years will have become standard. By 1984, this will have become imperative because the school year will have been lengthened in order to use facilities more efficiently and economically. And various kinds of educational leaves will be encouraged beyond the formal sabbatical

arrangements, even though an increasing number of higher-level courses will be taken by prospective and certified teachers through independent, off-campus study.

These richer, more flexible, more joyful life-styles for teachers will have been made possible by 1984 in part by the rapid development of the non-teacher "teachers" in our society: volunteers, paraprofessionals, peer-group tutors, programmed-learning materials, computer-assisted instructional and diagnostic facilities, video cassettes, two-way TV cable communications in the school and home, etc. In addition, far more formal instruction in basic languages and manipulated skills will take place out in the larger community: in industry, in professional offices, in labor unions, in museums, in performing-arts centers. Not only will these additional educative resources induce far more pupil self-learning than presently obtains, they will involve a large number of diverse community talents in the instructional process, with a net gain to the cause of career education and leisure-time education.

And, as stated above, all of these changes will tend to free up and modify in positive directions the life-styles of professional teachers. In the variegated garden of professional and occupational talents in our complex society, teachers will be allowed to grow to maximum height and to full blossom.

Who can doubt the importance of such a development for the future of our society? The growth in joyfullness in teacher life-styles will mean to the individual pupil: more attention, more concern, more patience, more understanding, more significant intellectual help, more personal and career guidance. Teachers will be less petulant, less anxiety ridden, less insecure.

And underlying the teachers' intellectual growth, and growth in behavioral understanding, will be increasing payoffs from a substantial federal investment in educational research and development administered on a decentralized basis by a National Institute of Education -- similar in structure and function to the National Institutes of Health. NIE will fund both basic and applied research on fundamental problems of learning, pedagogy, and educational organization, and will support demonstration and diffusion efforts -- using teachers' centers as a major link between the educational laboratory and individual pupils.

Perhaps by 1984 the major focus of State Education Departments, boards of education, superintendents, and principals, will be "growing teachers" -- creating the conditions that will induce teachers to grow, intellectually and emotionally. For, in the final analysis, only growing teachers can cut back the jungle of human pathology that threatens to choke our frightened civilization. Only growing teachers can cultivate, to the full, the nation's diverse seedlings of growing persons.

Congress and the Teacher in 1984

by

John Brademas

United States Congressman - Indiana

I write from the perspective of a Federal legislator concerned with education. My thesis is simple: It is that even now Congress is passing laws which can have a significant impact on "The Teacher in 1984".

My purpose here is to indicate how a variety of particular interventions by the Federal government today afford examples of where the teacher in 1984 is likely to be and, moreover, ought to be.

I make no apologies for being personal and concrete in my allusions. Indeed, I am struck by how many of the legislative proposals on which my own House education subcommittee has been working during the past few years bear directly on what teachers in the United States will be doing a few years from now.

In my view, the laws we have been writing, though often directed to specific purposes, offer solid ground for generalizations about teaching and learning in the 1980's.

Running through at least two measures--the Arts and Humanities Foundation Act and the Environmental Education Act--is concern for what is usually described as "the quality of life".

By 1984 teachers will be doing far more than they do today to prepare students to understand and enjoy the range of experience we call art--music, theater, dance, poetry, painting, sculpture. There will be increasing support from the Arts Endowment and other Federal programs for education in the arts. More to the point, schools will far more easily and frequently draw upon artists and art institutions as teaching resources.

The Environmental Education Act of 1970 is aimed at providing funds for: 1) developing materials for teaching about the environment, 2) training teachers of environmental studies, 3) help to elementary and secondary schools to offer such courses, 4) adult education, and community conferences on the environment for civic and industrial leaders and state and local government officials, and 5) preparing materials on the environment for use by the mass media.

Clearly, both the National Arts and Humanities Foundation Act and the Environmental Education Act involve teaching about the qualitative aspects of human existence. Equally clearly, both these measures provide examples of other lessons for teaching in 1984.

They demonstrate the need to teach subjects beyond those traditionally offered in schools.

They show the importance of educating teachers to teach such subjects.

They are illustrative of subjects that can be learned not only by students in schools but by members of the wider community, including adults, and thereby suggest more effective utilization of all the teaching resources of the community.

And the Arts Foundation Act and the Environmental Education Act obviously provide opportunities for using the processes of technology in teaching.

The Environmental Education Act, however, unlike the Arts Act, suggests another generalization, namely that in 1984 much teaching will be about specific problems that affect society. One can quickly prepare a list of such problem-oriented areas: the ecology of the community, how local government works, the legal system, transportation, and local economy.

Teaching an understanding of such areas will mean a much greater involvement of teachers with other persons, groups and institutions in the community and, in like fashion, utilization of a wide variety of teaching methods other than traditional classroom instruction.

And it will not be enough twelve years from now to teach only about the United States. American colleges and universities have a long way to go to suffuse undergraduate education with a dimension that indicates an awareness of the world beyond our borders. This is why my committee wrote the International Education Act of 1965, a measure, which though never funded, is still law and, the history of recent years should persuade us, all the more needed.

But we must now also expect our elementary and secondary schools to offer students an understanding of other peoples and cultures, one that goes beyond the Western world and is broader than physical geography. Surely some of 1984's students should have the opportunity to learn some Chinese in school and a still larger number to study Chinese history and culture. So international education--and the preparation of teachers and teaching materials must be added to our list of concerns.

Beyond focusing on problems of society, the teacher of 1984 will find greater student demand for learning about problems that touch their lives as individuals. One example of a Congressional response to such a problem is the Drug Abuse Education Act of 1970, which is designed to support teacher training, development of curricular materials, and elementary and secondary school instruction about the dangers of drug addiction.

More effective teaching about health, mental and physical, and the relations of men and women, including sex, marriage and the family, are only two of the more obvious instances of teaching about individuals, as distinguished from societal problems, for which the teacher a decade hence must be equipped.

Another area over which my subcommittee has jurisdication is educational technology. Herewith just a few generalizations. All the hardware--radio, television, videotape, cassettes, computers--offer possibilities that are, to resort to the cliche, exciting.

But, hardware is not enough. There is the question of what is taught--the software--and to this, for 1984, much attention must be paid.

The teacher of the future must understand technology as process, which means more than either hardware or software, but an appreciation that both are indispensable to the teacher's purpose, which, in turn is not merely communication of a body of knowledge, but of an understanding of how to learn. This view of technology as process rather than as a barrelful of audio-visual equipment, is the attitude that is shaping the thinking of my subcommittee colleagues as we prepare this year to consider the proposed Educational Technology Act.

It must be evident that educational technology has important implications for the education of teachers for 1984.

By that year surely we shall more imaginatively be exploiting electronic devices, not only as instruments for learning in schools, but for learning in the home and at work as well. The wider use of the processes of technology in teaching will also serve to illustrate another characteristic of the schools in 1984. Education will be more and more defined in terms of performance demonstrated and competency achieved rather than time completed. This will mean more opportunities for the individual student to proceed at his own speed and also to move in and out of the system--opportunities which access to technology will help make feasible.

My education subcommittee also has jurisdiction over two measures that may have meaning for tomorrow's schoolteachers--the Comprehensive Child Development Act and The Older Americans Act.

President Nixon's veto of the former and his Administration's hostility to the latter in no way diminishes the significance of either for 1984's elementary and secondary schools.

For if Benjamin Bloom is even roughly on target in concluding that up to fifty per cent of the growth of human intelligence takes place before the age of four, than schoolteachers ignore at their peril what has happened to their students in the years before they start schools.

What this means is that tomorrow's teachers must be educated, as they are not now, about human development during the first five years of life. Still more to the point, by 1984 more and more teachers will themselves be teaching children during these first years. This task will not be confined to teaching only, but, equally important, to helping in the non-cognitive development of very young children.

Programs for pre-schoolers immediately raise questions about parental involvement with their childrens' schools and education of parents about their childrens' education, and the teacher of 1984 must be better prepared to deal with these questions.

At the other end of the age spectrum, there will by 1984 be much more attention both to continuing education for adults and education for retirement. Here the teacher is a prospective student as well as teacher.

Any expansion of continuing education for the entire adult community, including the elderly, is obviously on the horizon, and such expansion will mean more linkages between schools and other institutions in the community, and not colleges and universities only. Schoolteachers, for example, may be teaching more than elementary and school students.

And teachers, too, if we widen our definition of teacher education, as we must should be everlastingly themselves at learning--and this means continuing education for teachers as well.

My subcommittee this year, as part of its consideration of the Comprehensive Services for Older Americans Act just introduced, will inquire into continuing education for the elderly and, in so doing, will raise some of these questions.

The teacher's world in 1984 must seem, from the extra dimensions for it I have been sketching, to be even more demanding on the mind and other energies of the teacher than it is today. Yet that world will be far more stimulating, intellectually and in other ways, and, because the resources to which the teacher will be

able to turn will be richer, more diverse and pedagogically sounder, the modern teacher's life will be more gratifying professionally and his teaching more effective, both in his eyes and his students'.

As Seth Spaulding, Director, Department of School and Higher Education for UNESCO puts it:

...it is obvious that the role of the teacher will gradually change over the next decades. No longer will the teacher be thrown into a classroom to fend for himself. He will have an arsenal of sophisticated teaching, learning and evaluation materials available in the school, and his job will be more and more to articulate and orchestrate large numbers of resources which he does not now have. All kinds of specialist skills will be needed of him...and he will assist and be assisted by other specialists.

Moreover, adds Spaulding:

The environment in which the teacher works should be greatly improved in the next decade. Rather than egg-crated types of schools with a standard number of chairs and limited teaching equipment in each classroom, schools will gradually turn into teaching and learning centers with flexible space and with resources which will gradually move the school toward the concept of being a community center of life-long learning. There will be examples...of schools which work 18 hours a day, with teaching and learning...activities available to the entire community...Such a transformation...will certainly enrich the environment for young students...and will bring the school back to the community, where it belongs.

The keys here, I think, are diversity and flexibility and adaptability as distinguished from the rigid inflexibility and resistance to change that characterize the situation of so many teachers today.

Everything I have been saying has, of course, the most direct consequences for teacher education and the institutions that educate teachers.

If the teachers and schools of 1984 are to be as different as I have suggested they must be, teacher education institutions must change or change will be thrust upon them from other institutions; alternatively, other institutions will start educating teachers.

Here again, Federal legislation has either been passed or is in the mill aimed at stimulating change. For example, the Teacher Fellowship Program, now part of the Education Professions Development Act, was intended by its sponsor to generate more attention to understanding the subject matter to be taught and less preoccupation with traditional courses in educational methodology. I say "intended" because, in administering this program (as with so many others), the Office of Education appears to have been subverting the intent of Congress in order to do things in its own, old

OE way.

In my view, the Federal intervention that holds most hope of producing the kind of change for education at every level, pre-school through postgraduate school, in formal and informal learning situations, is the National Institute of Education. The NIE, proposed by President Nixon in 1970, was considered in great depth by my own subcommittee last year, approved by the House and is now awaiting further action in the Senate. Unfortunately, the U. S. Commissioner of Education has for some months been engaged in a sub rosa attempt to cripple, weaken and, if possible, decimate the NIE before it even gets off the ground. The reason is simple: Congress, mindful of the research record of the Office of Education, will not allow the Commissioner to control this new effort to provide a structure that holds promise of winning substantial support for educational research and development that is of high quality and the fruits of which will actually be felt in the educational system.

Assuming (as I do) that the Commissioner will not be able to frustrate the most thoughtful initiative for education made by a President in some years, and that a viable NIE becomes a reality, it can have a significant impact on the teacher in 1984.

In addition to focusing on some of the developments I have already discussed, the NIE can address its efforts to a variety of other concerns crucial to teachers and schools which I have not yet reviewed. Here are some:

1. We need have basic research into the learning process. We should try to understand the diversity of children's cognitive styles and we should as well have physiologists and nutritionists exploring the extraneous factors which hinder children from learning.

2. We need special attention to crucial national problems in education; for example, the education of the disadvantaged, the handicapped, and the bilingual. What strategies for teaching follow from the Coleman finding that children learn as much from other children as from teachers or school?

3. The NIE should study educational financing at every level. Last month's Federal court decision on school financing in Texas follows other recent court decisions that indicate that by 1984 a revolution in the way we pay for our schools will have occurred--and teachers have a great stake in that revolution.

4. The NIE should help develop measures for assessing and evaluating the effectiveness of education (including that of teachers) and the shaping of techniques for helping schools apply such measures intelligently.

5. The NIE should explore ways of strengthening links between research and development institutions, on the one hand, and, on the other, schools and universities and other institutions in the society. We need not only more and better research but we need more effectively to disseminate the results of research to the consumers--the teachers, students and administrators and this means much more dialogue between researchers and consumers.

6. The NIE must help teachers understand the values represented by the existing school system and of any proposed innovations. The teacher of 1984 will have a better understanding of the relationships between the values of our society and the education offered in our schools.

7. The use of specialists, and para-professionals and students as teaching resources with whom the teacher of 1984 will work should be explored. So also should the education of teachers outside traditional teacher education institutions, e.g. within school systems themselves and by private groups and organizations, profit and non-profit.

8. Because tomorrow's teacher will be more sophisticated in understanding the processes of learning and in utilizing varied resources for teaching, he will require, as part of his own education, much more understanding than today's teacher has of the relations between research and development and his teaching.

Obviously this agenda of predictions and prescriptions (for this paper I have deliberately omitted any effort to distinguish one from the other) is not exhaustive. For example, I have said nothing about the teacher--and teacher organizations--as a political force, nor have I said much of the student of 1984, or of the role of the school administrator.

Rather, to reiterate, I have tried to suggest a number of ways in which actions by Congress, through passage of Federal legislation can now significantly affect the kind of teacher we shall have in 1984.

I conclude by recalling what John W. Gardner said some months ago:

"I am convinced that twenty years from now we'll look back at our school system today and ask ourselves how we could have tolerated anything as primitive as education today. I think the pieces of an educational revolution are lying around unassembled and I think we're going to put them together in the next few years."

I agree with this assessment and suggest that in 1972 some of us in Congress are trying to help that teacher of 1984.

Community: Continuity and Cooperation

by
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In terms of principles, it does not appear that the function of education, both formal and informal, is any different now from what it was in the time of Homer (whether he be man or syndicate), nor will it be any different at any time in the future. Since much of our confusion in education arises because we have lost sight of principles it will clarify the role of the teacher if we can set the permanent boundary conditions within which he must work. It is not a matter of taste, or of predilection, or of philosophical conviction, it is simply necessary that education is renewal.

Education is the process through which society renews itself -- if, in fact, it is renewed at all. Renewal ceases when the problems created by a society, or by a school system, exceed in quantity or power the resources available for their solution. At that point, renewal easily gives way to reaction, on the one hand, and revolution, on the other; but there are, in reality, alternative ways of achieving the same end, namely, of avoiding the problems rather than solving them. Although their ways or means differ in degree, reaction and revolution are committed to the same fantasy of method, the basic principle of which is that the past, our history, can be eradicated or ignored. Reaction demands that we pretend that the recent past has not occurred and that we return to some probably imagined state of affairs in which everything was under control. Revolution demands that we reject the total past, as if it had never occurred at all, and that we create a situation in which nothing is under control and from which a fresh start may be made. These two views differ primarily in their degree of regression, but they are the same at least to the extent that they seek to avoid the present, to wish it away. They do not seek to change the present but to abolish it, either by advancing into the past or by retreating into the future.

Renewal is different both from reaction and from revolution because it takes as its prime material the present, what is. It neither approves nor disapproves the process by which the present has come to be but merely accepts the present reality of what is as the starting point of its work. It is the present that has to be changed -- not abolished, not abandoned but changed, and this requires the acceptance of the material to be transformed simply because it is to be transformed. Like the potter who must know, understand and respect the properties of his clay in order to make his pot, like the dancer who must know, understand and respect the properties of his body and of space in order to dance, so the educator, the politician, must know, understand, and respect the properties of the society, of the school system, simply because he is about to change it. If he does not know and respect his material, he cannot change it (that is, transform it in accordance with the principles of its being) but can only do it violence, thereby destroying the continuity which is the essence of community.

Having accepted the material for what it is, the educator, the politician, like the potter, like the dancer, must help in the task of changing of transforming, that is, of developing in the material a

new form, a new shape, a new structure. This means that renewal must have in view a new form or a new structure which will be developed out of the old, but it differs from the potter's form, shape or structure in that the latter is relatively fixed, static, and predetermined. Like the dancer, the educator or politician has a form or structure which is dynamic, which is a process that has as its material self-moving people, and which, therefore, is emergent. This requires that the educator's task be seen as a helping one, an enabling one, and not as all-determining.

It is useful to consider the educator and the politician together, partly because both roles are changing and under some pressure to change and partly because the probably change -- perhaps I should say the requisite change -- will produce an identification of the two roles. To distinguish them in the past is, perhaps, not too difficult and it would not be too gross to say that both roles have been concerned with continuity, but the politician has been primarily concerned with continuity in time. Space, separated from time, tends to be product oriented; time, separated from space, tends to be process oriented. The new role, for both educator and politician, will be concerned with the space-time continum.

If the teacher is seen as a helper in renewal, then there are three essential components in his professional expertise.

First, the teacher must know, understand and respect his society, its traditions, its customs, it structures, and he must respect them for what they are, for the good that they can accomplish. This good, for all its limitations, is real and is worthy of preservation, and it must be accepted by the teacher; this allows what is not good to be clearly seen. The teacher must be able to recognize what society, what the educational system, can and cannot do, and he must be able to work within it, without succumbing to it.

Second, the teacher must envision the possibilities of renewal presented by or latent in the old. He must be aware of the new forms, new structures, new purposes which can be developed out of the existing society, out of the existing school systems, in a continuous, emergent manner. These new forms may well be mutually exclusive but the teacher is not required to an advocate, only to help the student learn the arts of judment and consider the acceptance of community as the ultimate value, simply because our survival depends upon community.

Third, the teacher must become like the true doctor, who participates in a process by which the patient cures the patient. Similarly, it is the student who does the learning, and the teacher is master of enabling arts which sustain, accelerate and perfect a natural process which, to some extent, will take place without him.

These three components require a greater maturity than is presently possessed by beginning teachers, and the human development aspects of professional training have to be substantially revised if teachers are to accomplish their task. But even if we leave on one side the necessary psychological development of teachers, the problems of education stem primarily from the fact that teachers -- as defined and limited by schools and school systems -- do not know, understand and respect society for what it is, they do not know the good and the evil which it produces. The world

of the school is not the world of the present but the world of forty or more years ago and, in a sense, the school is like a wax-works in which the appearance of past like is simulated. But it is only an appearance, there is no reality, there is no life, and it is because they live in the past that schools are so unintelligent.

Intelligence can be seen as the ratio between the past and the future, as the continuity between what has been known in the past and what needs to be known in the future, between the society that was and the society that will be. Intelligence is in the here-and-now, as the continuity without which we cannot survive either as individuals or as a society. Intelligence is not relevant, it is relevance, the creative renewal of the world in an ever-insistent present. From this perspective, the teacher is seen to face both ways, like Janus, the god of the gate, who, significantly enough, was also the god of beginnings.

The teacher accomplishes his task primarily through the provision of structure, for there is no learning without it. It is also true, of course, that there is no learning without unstructure, and the provision of the appropriate kinds of structure and unstructure are a fruitful way of analyzing the teacher's role. The elements, capable of structuring and available to the teacher, are basically time, space, subject-matter and social organization, and the prime skills of the teacher will be connected with what we now think of as management skills, communications skills, and the social skills of cooperation, which also, in a lesser degree, constitute the basic curriculum for the future student. If we asked the question "What structural elements of time,space, subject-matter and social organization are necessary to help a child become a happy and contributing member of our society?" we would never re-create the public school system as we have it. The teacher of the future will have to be able to answer that question, and in an almost infinite variety of ways, and then he will have to carry out his plans.

THE TEACHER IN 1984

by

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Prologue

At the time I agreed to write this paper I was serving United States Senator Abe Ribicoff. Somewhere along the road to NEPTE's January conference I got lost and became Dean of Education and Home Economics at the University of Cincinnati. What started out as "another paper to explore my ideas" turned into something of a considerably different importance to me and, now, a number of others.

Abner Dean once drew a book of cartoons titled "What Am I Doing Here?" in which naked people confronted one another in impossible situations. One of the recurring captions was the title of the book. It made a deep impression on me when I first read it in high school. Its central theme is something I still carry with me twenty years later. I expect to carry it with me for a long time to come.

Accepting an assignment to draft a paper on the teacher in 1984 takes at least one of three things and perhaps a little of each. Either you have to have a lot of chutzpah, you have to be a fool, or you better be damn sure your audience, as best you can assure it, knows where you are, how you got there, and what you think you're doing when you do it.

For this assignment the most relevant experiences I have had grew out of two major responsibilities I had during my six and a half years with the U.S. Office of Education. The first of these was my role as one of two (later just one) resident futurists. I was responsible for initiating, planning, and monitoring the two educational futures study centers set up at Stanford Research Institute and the Syracuse University Research Corporation.

The second was my responsibility for research planning and evaluation which led me rather directly if belatedly into the thicket of behavioral and social science policy. During the years I was responsible for research planning I became increasingly interested in what the nature of research and development for education was and why that nature made it so difficult to do, to apply, and to plan.

During the past few years I have written articles, monographs, and a book on educational research, educational futures, or both. Recently I completed a long paper proposing a view of educational research and development which I thought would be productive of much better results than we have achieved in the past. Part of that paper was a description of what a school of the future might look like if it were closely linked to a well-functioning educational R&D system.

This paper, then, is an extension of work I've been doing for some time. It comes at the task from a different perspective, the focus being the individual teacher's role, responsibilities, and relations to learners and society.

In writing it I have made a conscious effort to raise my basic assumptions to public view, to lay my fundamental biases out as fully as I can so that you may understand better why I say what I do and at the same time, to the extent that I can make them clear, not be unnecessarily imprisoned by my premises.

The picture I sketch out here is not a prediction. I do not think that this is what teachers are going to become. Neither is it a projection. I do not see precisely how what trends or present conditions could, with appropriate attention and manipulation, be made to yield, by 1984, a situation where there would be any, or some, or a lot of teachers who would look like this. Rather, it is an individual conception, developed out of one mind, based on a number of conclusions and hypotheses which have evolved out of my work over the last ten years since I began working on educational reform.

It is a personal view. It is synthetic, rather than analytic. It is a kind of social science fiction which takes some conclusions, hypotheses, and theories, makes a few necessary simplifying assumptions and leaps of faith, and sketches a picture of what schooling would be like <u>if</u>.

This paper, then, should not be taken as a finished effort. It is a trial baloon, hopefully serving the purposes of the gathering for which it is written.

Steinberg once drew a cartoon of a man sitting at a desk thinking. His thoughts were depicted by little clouds that floated all around the room. Each of the clouds, including the one he had just thought, were scratched out. I fully expect I'll want to scratch out parts, or perhaps all of this cloud by the time we have talked together.

I say this because writing papers on the future is made far more difficult by the way academics and professionals treat what appears in print. It is very difficult for us to accept that anyone would seriously be willing to sign their names to anything less than their considered and firmly held view.

That is why the paper is written in two sections. The first, after this prologue, presents what I believe in firmly. The second part presents the fliers I have taken. If they're belly-whompers, why, then, I'll just have to try again!

Basic Assumptions

Basic assumptions, conclusions, or biases in six areas are critical to my view of the way we ought to conceive of teachers in 1984. Those areas may be labeled the phenomenon of value pervasiveness, the diversity and uncertainty of ends, the uncertainty of the value of knowledge, the centrality of the learner, the nature of learning in formal settings, and the separation of schooling from reality.

Value Pervasiveness

There are no dimensions of professional concern in the teaching learning process that are free from questions of value. Everything that is done -- the choice of curriculum, the choice of method, the design of the school, the placing of students, the selection of teachers, and so on -- is always and legitimately susceptible to question by the layman or the client in terms of its goodness.

Professionals may lay claim to certain domains of choice or authority over which they feel they ought to hold preeminent sway. Regardless of their success in doing this -- for example, through the molding of public opinion, the ignorance of others, inaccessibility of professionals to clients, or the often-times closed nature of the contract negotiation process -- the circumstance remains that it is entirely proper for anyone involved to question the goodness of a professional prescription as contrasted to its professional competence. This will be the case as long as human beings are the object of education.

A coordinate problem of this value pervasiveness is the absence of any "language" for dealing with value issues and the absence of techniques for resolving value disputes. We have few formal means for discussing value conflicts in education. And while political models for resolving value decisions exist, they do not appear particularly promising for education because of their cumbersomeness. (We may use them, nonetheless, because that is all that is available.)

The Diversity and Uncertainty of Ends

A second set of assumptions has to do with the diversity and uncertainty of ends. This is where an understanding of the value of doing futures becomes quite important to designing a conception of what the teacher ought to be in 1984.

Studying the future is a pluralistic enterprise. As one gets deeply involved in it the idea becomes quickly established that there are as many futures as there are real choices confronting us. In that sense, too, we invent the future. It is not something that just happens to us; it is something we create and shape. And because there are many of us and because we have many different tastes, interests, desires, and intentions, the futures are plural.

This, of course, creates a difficult situation for individual teachers, but even more so for schools or school systems. While the problem of pluralistic ends may be mitigated for individual teachers by judicious grouping of students, it is a very real problem for larger collectivities of students, teachers, and administrators.

There is a corollary of the principle of multiple ends. It is simply, if paradoxically, that there are multiple presents. Where we are is a matter of considerable dispute. Consider, for example, the different views of the present held by such people as Spiro Agnew, Abbie Hoffman, Hubert Humphrey, George McGovern, William Buckley, or Robert Hutchins. Can we say with any degree of conviction whose view of the present is accurate? We can certainly say whose view we believe or prefer or like. But it seems clear that the accuracy of the individual views can never, in the present, be successfully ascertained. Thus, we make a choice not only about what future we are heading toward but what present we think we are starting from.

The Uncertainty as to the Value of Knowledge

A dominant characteristic of the present and, more importantly, one of the few things we can predict safely about the future, is the incredibly rapid pace of certain kinds of change. The consequence of this change on curriculum design is immense. Older conceptions of education as preparation for life, in the sense of preparation for relatively stable roles and occupational categories, necessarily dissolve in the face of data showing how many different kinds of jobs people are now expected to pass through during life's journey and the manner in which their roles as citizens, parents, and individual men and women can be expected to be continuously redefined once and perhaps even twice a decade.

In this kind of context it is very difficult to make sound judgments about what kind of knowledge is of most worth. In a sense, this, too, is an important corollary of not being able to predict the future. For if we cannot make such predictions, then it is difficult to predict what kinds of knowledge will be useful to us as members of the future society.

The Centrality of the Learner

Notwithstanding the uncertainties respecting ends and knowledge, there is one basic premise I carry with absolute conviction. The learner is the client of last resort. Learners are the people we try to serve. It is their achievement and growth that is the justification for what we do.

That premise is not simply an educational premise. It is a philosophical and political one as well. It is a premise, therefore, that is not common to all cultures, but is certainly a dominant theme in ours.

Stating it in this fashion, however, does not mean that in all tradeoff decisions between individual and social concerns the individual's emerge preeminent. It does mean that the presumption is always in favor of the individual on the grounds that what is judged best for individuals ultimately proves to be best for society. This premise implies a fundamental respect for the individual, for his rights, for his choices, and for his responsibilities.

The Nature of Learning in Formal Settings

A great deal of the research on learning has been done on individual human behavior. Some of the research has examined the social dimensions of learning. For me, it is the second kind of research which is of far greater importance so long as we bring children together in more or less formal settings within which we expect them to pursue their learning. In making this judgment I do not mean to belittle the importance of individual learning or the research on it. Rather, I am making a personal judgment as to which will prove to be of most use in schools.

Two aspects of the social dimensions of learning are particularly important to me. The first of these is the crucial role played by peer influences. This has been understood for some time by researchers, yet not only is it largely unacted upon by educators, it is in fact directly contradicted by many of the practices and values which are operationalized in schools. Grading practices, for example, encourage

competition rather than cooperation, and the process of individual examination forces us to define cooperative behavior here as cheating.

The second dimension of social influences on learning which impresses me heavily grows out of the distinction sociologists make between the manifest and latent functions of institutions. The manifest function of a police department, for example, is to protect the citizenry, but the manner in which it goes about its task may have the latent function of increasing the sense of insecurity. The manifest function of a school might be to teach children to read, but what the children learn much more thoroughly may well be the importance of respecting authority, negotiating a bureaucracy, or preparing for a lifetime of pigeon-hole occupancy.

These two understandings suggest that peers need to be much more actively involved in their own and each other's learning. They also suggest that the most successful schools will be those which in their institutional behavior express the same learning values and behaviors that manifestly are being expected of the clients being served.

The Separation of Schooling from Reality

The last basic assumption also has to do with learning. The proposition may be directly stated. For most people, the most efficient, lasting, and powerful learnings are those which come from real activities. In effect, that learning which is ancillary to some activity which engages the participant deeply and directly, whatever the reason for that engagement, turns out to be most lasting and most important. The pursuit of learning for its own sake, while a sought-for goal, is an activity which cannot be implanted directly into individuals, and it is foolish, therefore, to try to make it the direct aim of schooling.

On this view the school, as a separate entity, set apart from the world, providing surrogate experiences stripped of their juices as they are translated into "curricula" or "learning experiences," has at least two strikes against it before it begins. Permitting the school to grow apart from society as we have done has required us to interpret society for children and it has forced us to build pipelines between school and society which distort, transfigure, and select.

These six sets of basic assumptions are leading me slowly but surely to what might be called a political philosophy of learning. It is a conception which emphasizes the political and social dimensions of the educational process we have institutionalized in schools. It is a view which recognizes the imbeddedness of schools in the communities they serve. It is a view which understands that society benefits as individuals achieve and that therefore the primary aim is the growth of the individual clients being served by schools. It is supremely conscious

of values and value choices. It demands serious attention to goals and objectives. It finds its justification in the positive results it helps its clients achieve.

The Teacher, Therefore, in 1984

One of the frustrations of developing ideal conceptions of what any professional will be in the future is that almost anyone reading the description is likely to question why such a person should squander their skills on the profession when they could do so much more if they were elected President! This is only a way of saying that the ideal teacher, doctor, lawyer, or civil servant turns out to be someone who can walk on water, leap tall buildings at a single bound, turn water into wine, manage a program which puts a man on the moon, love all humankind, and work for $10,000 a year, donating at least ten percent to the less fortunate.

This is not an argument against ideal conceptions. It is only an argument against ideal conceptions that don't relate to real constraints.

That is why the second part of this paper is not a description of an ideal teacher at work in 1984. Instead I have tried to develop a set of specifications which ought to shape how we immerse young people in learning and, therefore, too, how we perform as professionals in connection with their learning. While such specifications do not define directly the teacher's role, they do establish parameters within which such definition can take place.

Dealing with the Pipeline Problem

The inherent separateness of the modern school from the society which surrounds it is a difficult problem to solve. Keeping the metaphor, what needs to happen is either eliminate the pipeline, shorten it, or greatly increase its diameter.

This could happen in several ways. Children can get outside the schools for their learning. Cooperative education, the Parkway School, on-the-job training are all ways of accomplishing this.

Teachers can arrange to bring raw social experience into the school, or, perhaps more accurately, allow that which is brought to the school in the persons of all the participants to have much more of an influence on the business of the school. This would be especially feasible in the affective domain -- feelings, emotions, attitudes, prejudices -- since presumably every participant in the school possesses them and they are

real things which can be worked with directly without any mediation. But it should be possible in other areas as well. The great issues of religion, politics, race, and social stress need not be skirted, unless one assumes or expects a continuing lack of competence on the part of professionals to deal sensitively with them. If those competencies were assured, however, schools would not need to hold these issues at such arms length.

There's an old bromide to the effect that those who can, do and those who can't, teach. It's just false enough to be unfair, just true enough to survive in popular discourse. I bring it up here because it suggests another way of opening teaching and learning more directly to the world outside the school. Currently it is not an exaggeration to say that teachers have a kind of de facto hegemony over the interactions of young people for formal learning. Children think of their teachers as the only teachers they have, not recognizing that they learn from one another and from adults,too.

The future school needs to be able to open itself far more to the potential to be gained from directly involving large numbers and a wide range of knowledgeable and skilled adults in the schooling of young people. This would have the effect of decreasing the distance between young people and the primary roles being performed in the society. It is a direct way of cutting down on the need for teachers to play mediating roles which inevitably adds elements of distortion to the transactions which take place in schools.

Another way in which the pipeline problem might come to be partially resolved is if educational professionals became much more sensitive to it and developed the faculties required to detect warping when it occurs. In fact, acquiring a sensitive nose for the pipeline problem in its several manifestations is probably prerequisite to the successful development or application of any of the other solutions, since teachers must be able to assess whether they are working properly.

Power, Authority, and Respect

A second set of specifications has to do with the power relations that exist in schooling. Three propositions can be stated:

1. Schooling needs to recognize much more fully the need to grant back to children substantial power over their own learning.

2. Teachers need to relinquish the power they possess by virtue of age, position, and rank in favor of the natural authority that would grow out of their competence as skilled learners in their own right.

3. Children need to be accorded and receive respect, not as children, but as human beings.

The need to increase the power of children in learning settings grows out of the value pervasiveness of everything in learning, the uncertainty of ends and means, and the importance of control and the responsibility associated with control in providing a sound motivational base for learning.

Because learning is caught up in questions of value it is essential that learners become more active participants in the choice of both means and ends of learning. After all, if the learning is supposedly for their benefit, then the obligation of professionals ought to be to secure active participation of learners or at the very least their consent in the content and style of learning.

This point is not very well recognized in contemporary schooling. In fact, it is observed far more in the breach. Choices are imposed on learners and justified in terms of great knowledge, wisdom, position, status, or sheer force. Recognizing the power of the child would be one important advance.

A brief digression perhaps can illustrate my point. Currently there is a great deal of controversy over performance contracting. A recent RAND Corporation report suggests that it has not been very effective in raising pupils' reading scores or their achievements in mathematics, although it did have some effect in stimulating innovation. Interest groups of various kinds have objected to the techniques they feared avaricious contractors might resort to in order to secure their financial reward by producing the stipulated achievement in children.

Most of the controversy has centered on the techniques, on the inappropriateness of the profit motive, and on the threat to established ways of doing things. Very little has centered on a far more significant dimension, namely, the political.

Three aspects of performance contracting look very promising. One, well recognized, is the emphasis on outcome and accountability. A second is the new kind of attention it focuses on what outcomes are desired and who makes the choice. The school board? The parent? The child? The teacher? In other words, the ends are elevated to a position where conscious choices must be made about them. In view of my concern for the value pervasiveness of everything in education, performance contracting meets one important criterion for possible consideration in the future of schooling.

It is the third aspect, however, which brings performance contracting most prominently to mind at this point. Performance contracting could fundamentally alter the power relations currently existing in the schooling setting. By making payment contingent upon the production of desired levels of performance, the learner/clients can come to hold considerable sway by virtue of the need to secure their consent as the

price for first achieving and then demonstrating the desired performance. Children can withhold evidence of their learning and effectively deny contractors from receiving their due.

One final point which can be raised is to ask who should or might secure performance contracts. At the present time most of the contracts have been awarded to private firms. Suppose groups of teachers were to make bids. Or, in illustration of the point of this section, suppose the children were to contract for their own learning and in effect receive pay for bringing about their own achievement and successfully demonstrating it?

Another point focuses on the basis for the authority of the teacher. Put aphoristically, teachers need to demonstrate they're learning, not their learning. In other words, the authority which teachers have should be a function of their own demonstrated capacity to learn. If children are to be expected to believe that learning is important and to be respected, then the first place they should encounter it is in the places called schools which society sets aside expressly for learning to take place.

On this view, for example, the authority of teachers would grow out of their demonstrated ability to learn about their students, to learn about the society, to come up with new approaches when the old ones don't work, and, in short, to display behavior as professionals which is an exact match to that which they expect children to display as clients.

A last point here is the importance of respecting children as human beings. Too often the minor status of children and the presumed professional competence of the teacher combine to place children in a subservient status which deny them their rights as citizens, their value as human beings, and their responsibilities as choosers and actors in their own behalf.

We can hardly expect young people to come to respect other human beings if the bulk of their own experience in the formal settings society provides for them denies those values. One of the worst things schools in our culture teach, because they so often demand it, is the importance of compliance to institutional authority. That compliance is exacted of young people at the expense of their own sense of self-worth as well as at the expense of their capacity to respect others in turn.

The Teacher as Assessor

A third set of specifications for the teacher in 1984 deals with the teacher's assessment role. More than the other specifications I have cited so far, these are the ones which are likely to produce the

reality -- and therefore the image -- of the teacher as learner. There are two principal dimensions to this assessment role.

The first of these is the need to assess the larger social scene of which teaching, learning, and schools are but a part. Learning, like everything else, always takes place in a context. But the context is especially important for learning because it directly conditions motivation, helps to define the range of choices which are seen and explored, and constitutes the external reality from which students come and to which they return.

Teachers must become much more sensitive to these kinds of considerations. They must become increasingly sensitive not only to the pluralistic choices which are available for the future, but to the problem of multiple presents depending upon where you stand and what you believe right now.

Developing a continuing capability to assess and make sensitive judgments about where we are and where we might be going cannot be done by individual teachers. But it clearly ought to become the responsibility of teachers working together, and as individuals they will need to acquire and use the skills needed to fulfill that responsibility. In the absence of these kinds of skills it is difficult to know how teachers can become effective, useful, or legitimate participants in defining, explaining, or justifying what the goals and objectives of instruction should be. In the capacity to assess the present and the future lies the basis for making sensitive judgments about educational ends.

Perhaps not all teachers will or can engage in the activities which lead to periodic assessment and reassessment of social contexts. But for reasons discussed earlier dealing with the need to secure learner consent, it is especially important that all teachers be able to justify, in a fashion convincing to their pupils, why certain skills or knowledge is or likely to be important to them.

The second major dimension of the teacher's role as assessor has a more direct relationship to day-to-day professional responsibilities. Once educational objectives have been chosen in that political process by which all value choices of a public nature ought ultimately to get reconciled, then the teacher's professional role begins to come more sharply into view.

Here the role of assessment ought to be diagnostic as contrasted to judgmental. Teachers ought not to be as interested in grading (sorting?) young people as they are in diagnostically assessing where they are in relation to the ends we and they have chosen to pursue.

The purpose of this kind of assessment ought to be the provision of feedback to young people of a sort which will help them understand how they are doing and what needs further attention. Feedback on the journey to achievement, feedback that is instructive as contrasted to mere labeling, is the objective of this assessment role.

Certainly one of the prime functions of teachers in this regard ought to be designing, developing, or finding learning experiences where feedback is intrinsic to the activity. While this may simply be another way of saying that young people should increasingly participate and come to see the learning in real activities outside of schools, the principle also extends to learning experiences in formal settings as well.

The role of assessment in professional matters ought not to be limited to diagnostic feedback to learners. It should be applied back on professional activity itself.

As schools and teachers become more adept at defining educational objectives and assessing diagnostically the progress of students toward achieving those objectives, it should become much more convincingly apparent what the current state of the art -- either in a given teaching-learning situation, or in a school, or in the profession generally -- can and cannot sustain by way of guaranteeing a student achievement. This in turn should produce more effective guides for searching out new practices devised elsewhere. It should also help define more sharply the areas in which research and development may be able to make substantial contributions.

Moral Commitments and Teaching

While it is possible to identify numerous other categories of specifications which ought to be applied to the definition of teacher roles in the future, I will end by writing a few words about teaching as a moral commitment.

It is not fashionable these days to talk about the moral dimension in the profession of teaching, but even as I feel a slight personal sense of discomfort at the terminology, I find myself led to it by the premises with which I started.

Education and learning are not just the achievement of certain technical requirements. Neither can teaching be conceived in the same fashion. We teach and children learn in order to produce a better society and improve the quality of human life in that society.

This suggests that one of the requirements associated with entry into the profession ought to be a capacity to examine one's own values and to be sensitive to the legitimacy of others'. How such a capacity can be assessed is a problem to worry about, but I don't feel obliged

to offer a means in order to feel justified in stating an end. Such a capacity is important in professional terms. It is probably more important in human terms.

And that, after all, is the name of the game!

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Student Learning-Teacher Training, 1984

by
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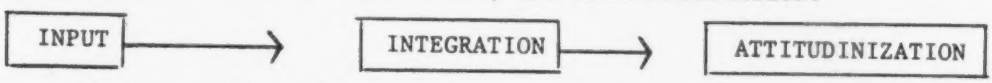
It is difficult for an active urban school administrator to place himself in the role of a futurist. So much of his time is taken up in reacting to the crisis of the moment. Yet, there are those of us in this plight who feel that, unless we can free ourselves from the day to day fires of failure which surround us, we will be the presiders over the ruination of the cities in the United States.

Words cannot be used in respectful places to describe the mess which we face in urban education. We are not nearly nibbling at the problem to say nothing about achieving a solution to it. We do know that the key to the solution is to create opportunities for learning for all students at a high level of quality. We do know that the teacher and the teaching process are critical keys to the realization of this goal.

This paper will not attempt to deal with all the other aspects of the total problem of urban education--money, citizen involvement and support, and a host of other critical issues; but rather, it will deal with learning and how it takes place with consideration being given to the training of teachers to accomplish on the part of all students, quality learning.

Model for Learning

As we look generally at the way we learn, it seems to me we can draw a simple model for what takes place. Some sophistication could be added to this model, but for practical purposes let us see if this makes sense. Learning is a process of receiving INPUTS. From the phase of INPUT, we move to a period of INTEGRATION or SYNTHESIZATION of inputs received. Finally, there is a period of CONCEPTUALIZATION, GENERALIZATION, AND ATTITUDINIZATION.



We have paid little attention to the learning process at the informal level in our larger society in which media/sound/pictures/ etc. all completely surround us and are constantly sending messages which have meaning to and for us in terms of what we learn. The average two year old child is well aware of the fact that somebody puts a "tiger in your tank." Sesame Street has made educational methodology out of a realization of this fact. Many of us in schools have not really understood nor appreciated the full implications for learning methodology of this phenomenon.

The second part of the model is missed because we have not understood the first. Obviously, we do not integrate into our "learning mass" every single input. We select out those that have special meaning for us. We do this based upon our own needs, perception, interest and other personal factors. In the informal learning setting, this personal selection process is perfectly acceptable. The implication, however, for formal school learning is that this process can be controlled.

The final phase is most important when we have arrived in an age where we talk about the affective ends of education. What happens to the person when his whole ability to conceptualize, generalize and draw attitudes is based upon random and unplanned stimuli receptivity? If this were controlled or structured in terms of desired learning outcomes could we not develop more sensitive and humane people in our society? Have we wondered why we have people, far too many, whose minds are "blown", so to speak? Can we tool up to bring order to this very natural phenomenon which is taking place in the larger society and make it a planned process which will improve student learning and teacher training in 1984?

Model for Teacher Training and Staffing

It is clear that some efforts are already under way to make some changes in terms of manipulating technology in the teacher-learning process. There still exists a gap between those who are the planners and programmers of educational technology and the users of educational technology.

We need to legitimize the full range of actors in this newly emerging "teacher" group. We should be developing specialists in inputing, integrating, and developing attitudes.

Inputers -- Much of the movement in the area of para-professionals has involved training personnel to work with media. This has been done to "free" the "teacher" from those activities which have been viewed as technician functions. This so called para-professional group could be trained to be much more valuable partners in the teaching process if we commence to look at the potential for providing true educational technicians. This group of personnel could be responsible for the specialization needed in inputing. They would be trained i developing program learning packages and the process of sequencing learning tasks to be accomplished by learners. This would require that they would be well grounded in performance oriented objectives for learning in all of the domains--cognitive, psycomotor, and affective. These persons should be able to manipulate the learning environment through the use of educational technology. Junior and senior colleges should be about the business of developing teacher education programs to prepare INPUTERS for the

year 1984. These persons should no longer be viewed as para-professionals, but legitimate members of the teaching profession with certification and compensation developed in terms of the technical skills involved.

It is interesting to note that much of the work this writer would normally envision this group engaging in is being done by experimental psychologists. The teaching machines and other hardware of an educational technological nature are developed by these persons. The primary criticism of many educators is that the machine cannot replace the teacher. There still needs to be that person who deals with helping the learner integrate and synthesize information which leads to his ability to draw concepts, make generalizations, and develop attitudes.

This criticism should not exist. The inputers should be viewed as part of the profession of teaching. To make this happen, we should continue the teacher training model and staffing responsibilities in the learning process to show these relationships.

Integrators -- Once inputers shall have fulfilled their role of providing stimuli to the learner, there is the critical need for a corps of specialists who work primarily at the level of input integration. They would be broadly trained individuals who could take learners from any point of contact. A point of contact being that point at which the learner can associate input to previous experience. The input becomes meaningful to the learner now as a result of teaching. The traditional act of teaching as we know it would somewhat be the same on the part of the integrators. The only difference being that the teaching would be completely individualized around a particular learner's beginning of the meaning of an input to him.

The basic training of this type of teacher would be that of liberal arts. Again, the whole business of certification and compensation for the teacher role of integrator would be developed.

Conceptualizers -- The third and final corps of teachers would be those who would help the learner to conceptualize, generalize, and develop attitudes. This group too should be broad not so much in training, but in a variety of ways which may represent "training" or knowledge gained from experience; from living. This would open the teaching ranks to many persons who do not hold degrees, but who have a good deal to offer by way of improved learning. There are many Hoffers, Clevers, Baldwins and others we consider self-educated, but who have deep insights into the kinds of ends which man should be striving. Some way must be found to identify, select, and involve these persons in the teaching-learning process. Here again one will find implications for certification requirements which must be changed to bring these types of persons into the teaching ranks.

Toward an Open Curriculum

by

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I want to make a case here for curriculum: not for any particular curriculum but for the persistence of some old and very basic curriculum questions and the importance of confronting them honestly and creatively. It seems appropriate to make such a case at a future-oriented conference for so many of those who criticize education today and predict or at least propose a rosier future seem to think that some of the most important curriculum questions, namely questions of what should be studied (taught, learned)[1] will in that future either disappear or else take care of themselves.

There are, of course, great differences among the critics of education both in their diagnoses of today's ills and in their proposals for tomorrow. The tendency to ignore these important curriculum questions seems, however, to cut across ideological lines. To be sure, the reasons for ignoring them are not in all cases the same. Some ignore them because they believe that if the program of education they espouse is adopted curriculum will disappear. Others, while acknowledging the continuing existence of curriculum ignore these questions because they see no possibility of providing new answers to them or because they are satisfied with the answers traditionally given them or because they take the questions to be somebody else's business.

Since my plea here is that questions of what should be studied (taught, learned)--as well, of course, as related questions of when and how--should be taken seriously, I will in the first section of this paper argue that these questions remain with us even if the program of those who prophecy the disappearance of curriculum is adopted. My plea would have little point, however, if it were the case that the same old questions necessitated the same old answers. Thus, I will in the second section of this paper argue that the persisting questions of what should be studied (taught, learned) can indeed be given new answers.

New answers to old questions are not, however, likely to emerge spontaneously. This is particularly true in the case of curriculum where the questions are difficult and challenging and involve a creative dimension too often overlooked. I will not myself try to give new answers to these questions here. What I think is needed before responsible answers, be they new or old, can be given is that a wide range of alternatives be recognized. I will try to show in the third section of this paper what such recognition involves in

relation to subjects. I discuss subjects not because I think that the question of what should be studied (taught, learned) is necessarily a question about subjects. It is simply that at the moment I have more to say about subject recognition than about the recognition of other sorts of alternatives. But if Part III of this paper is devoted to subjects, its moral which I will develop in the concluding section of this paper can, I trust, be generalized. For its moral is that the recognition of alternatives is a creative task and that rather than being the monopoly of any special group it is the task of all groups concerned with the future of education--hence the task of teachers.

Part I: Persisting Questions

Those critics of contemporary American education who advocate that students should be in charge of their own learning--that students should choose what they learn, when and how--sooner or later must confront questions of the form "But what if Jimmy does not choose to learn X?" where 'X' names some subject or subject matter thought by the speaker to be absolutely essential to a person's education, for example history of mathematics. Advocates of free student choice are in general prepared to say in the face of such questions "So much the worse for X."[2] They are prepared to say this for they deny that there is any knowledge a person must have. Moreover, some of those who deny that there is what they call "essential knowledge" argue from its absence to the disappearance of curriculum. Curriculum vanishes, they claim, once we recognize that there is nothing a person <u>has</u> to learn--nothing we <u>must</u> require of him.

But this is simply not so. To be sure, we have at present no adequate definition or analysis of 'curriculum.' Still the notion of curriculum, whatever it may turn out to involve, is clearly not tied down to essential knowledge. This becomes evident when we realize that our schools have on occasion been criticized for offering a curriculum overloaded with frills rather than essentials. To criticize a curriculum in this way may well be to advocate that the curriculum <u>should</u> consist in essential knowledge, but it is at the same time to recognize that a curriculum <u>need not</u> consist in such knowledge. That it need not is also testified to by the existence of electives. A curriculum containing electives is, presumably, a curriculum containing subjects thought not to be essential. Indeed, one can easily imagine a curriculum consisting wholly of electives; a curriculum in which no subject offered was thought to be essential, but each was thought to be desirable or at least something the student ought to have the opportunity to study if he should so choose.

Those who argue from the absence of essential knowledge to the disappearance of curriculum have confused a value judgement or normative principle about what should be included in the curriculum, namely "essential knowledge and only essential knowledge should be included," with a definition of 'curriculum.' If they are right

that there is no such thing as essential knowledge this normative principle must of course be rejected. But to reject it is not to deny the possibility of curriculum as such but simply to reject one particular sort of curriculum.

The argument from the lack of essential knowledge is sometimes accompanied by an argument from our inability to predict the future. We cannot tell what today's students will need twenty years hence, it is said; thus we cannot impose a curriculum on them. But of course we can and do impose curricula on them however successful or unsuccessful out attempts to foretell the future may be. If we grant the premise of this argument we must admit that what we can and do impose may not turn out to be what our students need to know, but this in only to say that our curriculum may be irrelevant or useless, not that there can be no curriculum in the face of uncertainty over the future.

Those who advocate free choice for students may grant us these points. They may now ask if one can speak intelligibly of curriculum when each person is free to learn what he chooses; if, when there is a different curriculum for each, curriculum has not after all vanished. In the face of this question it is well to recall that curriculum is always <u>for someone</u>. Music students in a conservatory have one curriculum, college preparatory students in a high school have another, the fifth grade at Grandview Elementary has still a different curriculum. But what reason is there to place limits on the extent of relativization in respect to students? It is certainly intelligible to speak of a curriculum for a grade or even for groups within a grade. Why not, then, for each individual?

Now those who look to the disappearance of curriculum might admit that there can be individualized curricula; they might even grant that it would be possible to design a curriculum for each individual which took account of his choices. But they would consider individualized curricula of this sort to be incompatible with their own program. For those who advocate that students direct their own learning are not simply <u>for</u> choice; they are at the same time <u>against</u> blueprints, be it one blueprint for the education of all or a different blueprint for the education of each. They advocate what might be called a "choose as you go" education. And the question arises whether in the face of <u>this</u> sort of individualization there can be curriculum. Does not curriculum necessarily involve planning? Can there be curriculum if the relevant decisions are not made in some orderly fashion <u>in advance</u>? Is not curriculum exactly what the free choice advocates want to abolish, namely a blueprint or plan for guiding practice?

It has often been noted that the term 'curriculum' is used in different ways--sometimes to refer to a plan or blueprint, sometimes to refer to what actually takes place.[3] Rather than arbitrarily select one or the other use as <u>the</u> correct one, let us recognize two senses of the term--a <u>plan</u> sense and a <u>practice</u> sense. If, as I have claimed, our free choice advocates oppose the use of plans or blueprints in relation to what is to be studied (taught, learned) then we must admit that insofar as their program is put into effect they will cause the disappearance of curriculum in the plan sense.

The disappearance of curriculum in the practice sense of 'curriculum' does not, however, necessarily follow from the disappearance of curriculum in the plan sense. Insofar as students are in fact being taught some things or are studying or learning things on their own they have a curriculum--even though there is no plan or blueprint lurking behind it.[4]

More important from our point of view than the fact that curriculum in the practice sense does not disappear in a choose as you go education is the fact that curriculum choices do not disappear. Whether you choose as you go or draw up a plan in advance the fundamental questions of curriculum remain. "What should Jimmy study (be taught, learn)?" may be transformed by free choice advocates into "What should I study (be taught, learn)?" but this is to shift responsibility for answering the question, it is not to dismiss the question. What Jimmy is to study or learn, at what point in his education he is to study or learn it, how he is to proceed--these and countless other curriculum questions do not fade away when curriculum blueprints are abolished or when the child is given responsibility for his own education. On the contrary they persist as reminders of the curriculum choices there are to be made by the child.

These questions remain, I should add, even if schools are abolished. It may be thought that if nothing else deals the death blow to curriculum "de-schooling" does. I do not myself think that an adequate definition or analysis of curriculum, when it is provided, will tie down that notion to schooling. Rather than argue the point here, however, let us simply recognize that even if curriculum in both the plan and the practice senses should disappear as schools disappear, questions of what Jimmy is to study (be taught, learn) and when and how would remain. What have always been taken to be curriculum choices, in other words, are there to be made whether learning takes place in schools or in other environments.

They are there to be made, I might add, even if "de-teaching" takes place. It is an open question whether teaching disappears in a choose as you go program or if it, like curriculum, persists albeit in very different form. We need not pursue that question here, however, for even if teaching were to disappear, questions about what, when and how would remain. True, these questions today are most often asked from the teacher's rather than the learner's standpoint: e.g. "What should Jimmy be taught?", not "What should Jimmy study (learn)?" But a shift in attention from teacher to learner leaves the choices of what, when and how--choices normally thought to be curriculum choices--untouched. These choices survive de-teaching just as they survive de-schooling and de-blueprinting and free student choice.

In sum, the educational reforms of the free choice advocates, whatever their worth, simply do not make the central questions of curriculum disappear anymore than the most far reaching and desirable social reforms make the central questions of ethics disappear. Supposing poverty, prejudice and pollution all to be erased, the questions "What things are good?" and "What acts are right?" would persist. And should compulsion and coercion be rooted out of education we will find the questions of what should be studied (taught, learned), when and how awaiting us.

Part II: New Answers

If the same old questions remain, it is not the case that the same old answers must be given to them. Curriculum is not identical with some particular set of subjects of subject matter or methods. It may be argued, however, that although curriculum does not tie education down to any particular set of subjects it ties it down to subjects and there are a limited number of subjects. Thus granted that to acknowledge the existence of curriculum questions is not to be committed to the traditional answers, it is to be committed to answers very much like the traditional ones. The study of Urdu may be substituted for the study of French or Latin, the study of anthropology for the study of history and the study of probability theory for the study of geometry. But there are many many more things which are not and cannot be subjects.

It is true that the notion of subject is sometimes construed very narrowly. I think this is because we tend in our thinking about subjects to recognize only those things which in the past have been considered suitable candidates for a general or liberal education. There is in fact, however, a much greater range to choose from than our knowledge of general or liberal curricula would have us believe. Neither chairs, hamburgers nor Humphrey Bogart has the ring of a bona fide subject to most of us. Yet if we shed our liberal education frame of reference for even a moment we realize not only that such things can be subjects but that they undoubtedly are subjects--e.g. chairs a subject in a curriculum for furniture makers, hamburgers a subject in a curriculum for McDonalds trainees, Humphrey Bogart a subject in a curriculum for film enthusiasts.

Once we take into account the wide variety of curricula there are and can be we realize that a very generous view of subjects is required. Indeed, so far as I can see <u>anything</u> can be a subject. This is not to say that everything is in fact a subject. In the determination of what things are in fact subjects context is vital. There can, I submit, be subjects without schools. But some sort of context of study of intended learning would seem to be required if a given thing is to make the leap from its status as possible subject to the stutus of actual subject. Thus, for example, butterflies are insects. As such they are a possible subject but not in fact a subject. Given a context in which butterflies are studied however--be it to learn about their life stages or how to catch and preserve them--they will, other things being equal, gain subject status.[5]

Provided one does not construe the notion of a subject in an overly narrow way, then, the same old answers need not be given the same old questions. Reading, Writing and Arithmetic can give way to Identity, Community, and the Reality of Material Objects or to the Rights of Animals, Mary Queen of Scots and Dying.

It may now be objected at least by those who think changes are needed in present day education that although a broad construal of the notion of a subject seems to allow for educational reform, to the extent that education is tied down to subjects real reform is impossible. Subjects carry with them countless trappings, it will be argued. Supposing that an indefinite number of things can be

subjects and that some new subjects are in fact studied, education will nonetheless be in the same old straitjacket: fifty minute periods, drill and memorization, trivial learning, sterile classrooms, grades, examinations. But in this environment true educational reform cannot possibly flourish.

This fear of subjects is, however, unfounded. That butterflies is a subject is not to say that a child who studies it cannot chase butterflies in the meadows, gaze with awe at their coloring and write poems or stories about them. To be sure, the subject butterflies does not require that pleasurable or imaginative activities be pursued but it surely does not rule them out. I said earlier that if something is a subject a context of study or learning is presupposed. But this is not to say what sort of learning is to be acquired or how it is to be pursued; nor is it to say anything about the learning environment or about testing and evaluation. To acknowledge the existence of subjects is no more to be committed to a particular set of methods or goals or administrative arrangements than it is to be committed to a particular set of subjects. Just as Mathematics and French can give way to Organic Gardening and Sex Roles, so the lecture method can give way to peer group learning and skill centers, the traditional classroom can give way to the open classroom or to no classroom, horizontal grouping can give way to family grouping and tests and grades can be abolished.

To this point I have been assuming that insofar as curriculum questions persist, answers to them must be in terms of subjects. But this assumption may not be warranted; indeed I think it is not. In the past it was standard procedure for curriculum theorists to distinguish between what they called the subject curriculum and various non-subject curricula, for example the so-called activity curriculum and core curriculum.[6] It was taken for granted, in other words, that there could be a curriculum without subjects. Behind this distinction, however, there lurked a very narrow view of what things can be subjects. Thus it was assumed that activities such as sewing and carpentry[7] and social functions such as rearing the young could not be subjects, hence that any curriculum into which these things entered could not be a subject curriculum. But activities and social functions can be subjects. A non-subject curriculum would be, then, not simply one organized around certain kinds of entities, e.g. activities, rather than others, e.g. disciplines, but one in which the entities around which the curriculum was organized played a different role in the overall curricular context from the role normally played by subjects.

To enter here into a discussion of the role played by subjects so that we could see what subjectless curricula would be like would take us too far afield. Fortunately it is not necessary to do so in order to make our point. For so long as it is realized that subjects can range far and wide it must be acknowledged that even if the same old curriculum questions persist the same old answers need not be given them. For the record, however, let me say that I think there can be non-subject curricula. I urge the reader, therefore, to think as we turn to the matter of extending the range of alternative subjects

about extending also the range of alternative patterns or forms of curriculum organization.

Part III: Subject Recognition

The old questions do not tie us down to old answers. Thus to acknowledge the existence of curriculum--or at least of curriculum choices--is not in itself to be committed to traditionalism in education. One suspects that advocates of educational reform do not realize this; that they sweep curriculum questions under the carpet because they fear that to acknowledge them is to betray their program. But on the contrary the best insurance for accomplishing reform, even radical reform, would seem to lie in taking curriculum questions seriously and seeking new answers to them. Indeed to ignore these questions is to court conservatism for it is to leave curriculum choices under the dominion of habit, tradition and inertia.

Present day educational reformers have tended to focus on the "conditions" of education rather than on its "substance". Thus they have dwelt at length on such things as the teacher-pupil relationship, the classroom atmosphere, the physical setting. In arguing here that questions of curriculum ought not to be ignored, I do not mean to suggest that these aspects of education which have gained the attention of the reformers ought in their turn to be neglected. Surely not. But it is essential to realize that reform in the "conditions" of education is compatible with traditionalism with respect to subjects and subject matter, indeed with respect to curriculum in general. Thus, for example, to open the classroom to a wide range of educational materials and student activities, desirable as it may be, is not in itself to open the curriculum to new subjects for new materials and activities can be harnessed to the same old subjects and subject matter. Even to put the choice of subjects and subject matter directly in the hands of students does not guarantee new answers to curriculum questions. For new subjects must be seen or recognized before they can be chosen and unless their eyes are opened to a wide range of alternatives there is no reason to suppose that students any more than teachers will see them.

I do not want to take a stand here on the question of who ought to choose what is studied or learned. My point is simply that whoever it is who chooses should make informed choices and that these in turn require that the range of perceived alternatives be extended.[8] It is on this latter task, the extending of the range of alternatives, that I want now to focus; in particular I want to concentrate on what is involved in extending the range of one sort of alternative, namely subjects. To this end an analogy to the open classroom is perhaps apt.

The traditional conception of the classroom led us to see relatively few things as educational materials--books, maps and little else. The very different conception of the open classroom leads us to see as educational materials things we would previously have overlooked,

e.g. costumes, wall paper sample books, old tires. Now just as the open classroom extends the range of alternatives presented by the traditional classroom with respect to materials and concommitant activities, so we need to extend the range of alternatives presented by the traditional curriculum with respect to subjects.

I am tempted to describe the open classroom, or rather the ideology thereof, as enabling us to make a "Gestalt switch" with respect to materials and activities and to argue that what we now need to make is a Gestalt switch with respect to subjects. But this may make the recognition of new subjects sound easy and I am not sure it is. Indeed, the analogy to the open classroom breaks down at a crucial point: old tires, wall paper sample books and the like are physical objects; once they are seen as having educational potential, they can be taken more or less as is and put in the classroom. Subjects, however, are of a different order of things. It is not simply that they are not physical objects. It is that there is nothing "out there" which, if only it were noticed, could be transplanted more or less as is into an educational environment and in the very act of transplantation become a subject.

Subjects are human constructions. Consider, for example, the subject physics. The science or discipline physics may perhaps be said to be "out there" or "given" but the science physics is not the subject physics. The latter takes its point of departure from or "builds on" the former just as the subject French builds on the language French and the subject cooking builds on the activity cooking. But the subject physics goes beyond the science physics and so too the subject French goes beyond the language French and the subject cooking goes beyond the activity cooking. For a subject has belonging to it a body of subject matter and although the thing upon which a subject builds--e.g. the science physics, the language French-- is one "source" of the subject matter of a subject, it is by no means the only source. Thus, for example, the subject matter of the subject physics includes material from the history of science, the philosophy of science, the sociology and politics of science, and not just material from physics (the science physics) itself.

Perhaps all one needs in order to recognize things "out there" upon which new subjects can be built is to be armed with a generous conception of subjects such as the one I have been arguing for here. If anything can be a subject, then surely a subject can take as its point of departure the pencil on my desk or the book in my hand. The problem, however, is to recognize things which are interesting, significant or fruitful enough to warrant their serving as the base upon which a subject builds and this, I submit, requires a degree of imagination and creativity. Moreover, it is only one part of subject recognition.

As I just said, a subject has belonging to it a body of subject matter. But this subject matter is not "out there" waiting to be recognized as such--at least it is not out there <u>as a body</u>. We tend to think of subjects as neat ready made bundles of subject matter which

we find on our doorsteps. We worry about content selection: which parts of the bundle do we pull out and tie together for gifted seniors in high school? which parts for fifth graders? But we take the initial bundles for granted. In fact, however, the "bundles of subject matter are human creations.

Consider, for example, the subject matter of the subject Women's Studies. It ranges far and wide: over history and the social sciences, biology and the natural sciences, art and literature and religion, and so on. There is no ready made bundle waiting for us. If the recognition of an interesting thing upon which a subject can build is a creative task, the construction of a body of subject matter to go along with it is equally creative for it involves, at the very least, seeing connections which may not have been seen before and putting things together which may not have been combined before.

Subject recognition is not then simple recognition but is a matter of making or constructing something. Given a narrow view of what can be a subject it is easy enough to suppose that the task of subject recognition or construction should be left to some group of experts, perhaps leaders in the various disciplines or masters in the various crafts. Given a generous view of what can be a subject, however, [9] one realizes that while experts such as these can contribute to the task of subject recognition or construction they are by no means the only ones who can or ought to contribute to it.

Part IV: Conclusion

Now in saying that we need to open our eyes or, if you will, our minds to a range of new subjects I do not mean to be suggesting that no new subjects have been recognized or constructed in recent years. Black Studies, Womens Studies, Urban Studies, Environmental Studies are clear examples of new subjects. But it has taken large scale social movements--in some cases social upheavals--not just for them to gain popularity but even for us to conceive of them as subjects. That their recognition has come in response to social and political movements does not in any way militate against these subjects. Yet we ought not to suppose that it is either necessary or desirable for subject recognition or construction to wait on large scale social movements. One does not have to believe that education can single handedly reconstruct society to think that society, or at least some members of it, might have benefited had these subjects been conceived of as such earlier.

Several years ago Robert Schaefer proposed that schools become centers of inquiry.[10] Schaefer felt that the New Curricula of the late 1950's and early 1960's viewed teachers as technicians and schools as places of instruction but not places to be pervaded by the spirit of inquiry. He thought these conceptions damaging to the intellect and morale of teachers and self-defeating for programs which were intended to teach students the spirit of inquiry. If I understand his book,

what Schaefer was recommending in particular was that teachers--or rather some teachers in some schools--be inquirers into the processes of learning and teaching.

My feeling even when I first read The School as a Center of Inquiry and certainly now is that admirable as his proposals were in many ways, Schaefer overlooked one very important area of inquiry--namely subject recognition or construction. Teachers, I submit, are in an especially good position to take part in the task of extending the range of alternative subjects. They do not, as so many "experts" do, have a vested interest in getting some one particular subject admitted into the curriculum; they can therefore be openminded and that is surely an asset in relation to the recognition or construction of new subjects. Moreover, they are used to stepping across boundaries and combining or at least making connections between things which are often thought by others to be self-contained; subjects such as general science, humanities, language arts testify to this willingness to cross disciplinary lines, an attitude which seems to me to be essential if new and interesting subjects are to be recognized.

Of course this is the 1970's and we have become sensitive to non-school forms of education. I do not, therefore, want to tie my proposal that teachers participate in the task of extending the range of alternative subjects,as Schaefer tied his proposals, down to schools for although schools will doubtless be with us in the 1980's non-school education will surely be important and subject recognition is as relevant to it as to school education. Nor do I want to tie my proposal, as Schaefer tied his, down to teachers--not because I think teachers will fade away but because we have become sensitive too to the rights and duties of students and I see no reason to deny students the opportunity to participate with teachers and other educators in the task of subject recognition or construction.[11]

But what similarity, then, has my proposal to Schaefer's? Why invoke his book here? Schaefer's major point, I think, was that teachers ought not to be seen or treated merely as technicians; that there is a real contribution to knowledge they can make and that they ought to be enabled to make it. In urging that teachers engage in the task of subject recognition or construction I am saying something very like this. For I am saying that teachers ought not to see themselves or be seen by others simply as recipients of subjects constructed for them, or rather for their students, by some "experts". To be sure, "experts" can conceive of and construct subjects, but so can and so should teachers.

Now Schaefer tells us that in the 1930's and 1940's teachers were viewed as free scholars capable of independent judgment about what should be taught and how it should be organized. He himself wants teachers to be scholars but one suspects that he does not otherwise want his proposals to be associated with that era of American education

which, he says, viewed the disciplines as reservoirs of knowledge from which facts and the like could be drawn to illuminate real life problems. Whatever Schaefer's position on the matter, it is important that the present proposal be distinguished from that earlier view. For I am not saying that the subject matter of a subject must come from the various disciplines; indeed I think the disciplines are only one source of subject matter. Nor am I saying that real life problems must be the point of departure or base upon which a subject is built. Real life problems can serve this function but so can other things; indeed anything can. Perhaps most important, I am not saying that the teacher should select what should be taught and how it should be organized. Rather I am saying that teachers should conceive of and construct new subjects so as to set forth possibilities. Having helped extend the range of alternative subjects the question of which subjects to select for any given curriculum remains open as does the question of what to select from within the subjects to be included therein.

Let me emphasize in closing that I am not suggesting that the task of setting forth new and interesting curricular possibilities should be the only concern of teachers any more than I am suggesting that it should be only their concern. I am not even suggesting that every teacher see it as a task which he must make his own. But I do want to urge that teachers, students and the rest of us have for too long assumed that the subjects we recognize--those we include in a curriculum and those we decide against--are the only ones to be recognized. The emergence of such subjects as Black Studies and Womens Studies testifies, I think, to the falsity of this assumption. I would like to see many more subjects emerge, some of them at least because teachers and the rest of us went looking for them rather than because they were thrust upon us by the course of events.

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Footnotes

1. The questions of what should be studied, what should be taught and what should be learned are not identical but I will for the sake of convenience lump them together here.

2. At least some are apt to hedge a bit especially where a subject like reading is concerned, however.

3. See Mauritz Johnson, Jr. "Definitions and Models in Curriculum Theory", Educational Theory, 17 (April, 1967), 127-140 for a discussion of the conceptof curriculum and an unraveling of some of the issues in curriculum theory that tend to get confused.

4. What I am calling curriculum in the practice sense should not be confused with what has been called the hidden curriculum.

5. The "other things being equal" clause is important. I am not saying that subject status comes automatically in an educational context.

6. See, for example, B. Othanel Smith, William O. Stanley, J. Harlan Shores, Fundamentals of Curriculum Development, rev. ed. (New York: Harcourt, Brace & World, 1957), Part Three; Hilda Taba, Curriculum Development (New York: Harcourt, Brace & World, 1962), Part Three.

7. See Smith, Stanley and Shores, op. cit., p. 265ff, p. 362ff.

8. Even if the same old subjects are ultimately chosen the choice should be a responsible one and this requires that a wide range of alternatives be recognized.

9. And I might add, although this cannot be defended here, a generous view of subject matter.

10. The School as a Center of Inquiry (New York: Harper & Row, 1967).

11. Nor when I say that subject recognition or construction is an area for inquiry do I have in mind, as perhaps Schaefer did, the use of research techniques commonly associated with the social sciences. The sort of inquiry which would yield a wide range of new subjects no doubt has much in common with inquiry in the social and behavioral sciences but I would expect that it would have even more in common with inquiry in the various practical fields and in the arts.

The Teacher in 1984 - International Aspects

by

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Durham, New Hampshire
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I have been asked to prepare a paper on "The Teacher in 1984" from the international point of view. Such a request to a participant in a meeting on education held in the United States today implies an assumption: that the United States a decade from now will be actively involved with educational developments abroad. It assumes that what we do at home will influence the actions of others, and that we should widen our sights to be sure that we do not unintentionally do harm to our neighbors while helping ourselves. It may even imply that we will be influenced by developments elsewhere in the world.

In America's mood of 1971 these assumptions may well be questioned. The sharp reduction in recent years in the percentage of our gross national product that we appropriate for aid to developing countries suggests that as a nation we are growing less concerned with the problems of the rest of the world. There are many signs of growing isolationism in commercial and cultural affairs. Rivalries with the European Economic Community and Japan may seem to be replacing an era of economic and defense collaboration. On the face of it, if one extrapolates these trends for a decade ahead, one might predict that in 1984 the United States would be giving little support to educational programs in developing nations, that we would be little interested in learning from their experience, and that other nations would pay little attention to our programs at home.

Three factors make me doubt the accuracy of such a prediction. The first is that the United States has a long tradition of aid to the disadvantaged abroad. It is part of a deep-rooted ethic. For many decades it took the form of open-door immigration policies and private gifts to the needy overseas, often through the churches. The fact that many are disillusioned today with the apparently poor results of our bilateral government programs does not, it seems to me, imply a change of heart but rather a change of method. By 1984 we are more likely to make our contributions through international channels, such as the United Nations Development Programme and the World Bank, than United States AID -- and I believe we will increase rather than decrease the extent of our participation.

Second, the United States is, and in 1984 will be, the richest nation in the world in terms both of individual income and of an educated population. We will have both financial and human resources to spare -- and perhaps particularly trained teachers available. Developing nations are far behind economically and there is no likelihood of their catching up: indeed there is the fearsome possibility of a wider gap between us by 1984. Simple common sense and self-preservation will force us, if human faith and charity do not, to help the impoverished in order to create good will on a shrinking planet whose need of sharing wealth and talent will be all the more obvious.

And third, the United States has embarked in recent years on what may become a large program of research and development in Education. Other nations, the Soviet Union and in Western Europe for example, also are investing in this area, but none of them, as far as I can see, on the scale of the United States. We have seen relatively few results so far, but it seems reasonable to predict that by 1984 some practical applications of educational procedures and methods will be available. It is also reasonable to predict that other nations will be vitally interested. What we do in the way of change, therefore, will almost surely have an influence outside our national boundaries.

If you accept this line of reasoning, let me suggest that there are several aspects of "The Teacher in 1984" as I foresee him that are likely to have important impact abroad. These have to do with the way the teachers' skills, responsibilities and time are allocated in the school setting; the use to which technological aids to teaching and learning are put; and the way we manage a public enterprise which in every nation of the world is a major -- if not <u>the</u> major -- charge against the public purse.

Before taking up these categories of change one by one, it may be worth reminding ourselves of two familiar truths. The United States has a special responsibility, in regard to developing nations in education, to avoid exporting what we do not use at home. With so little margin in economic capacity, and with a natural desire to provide their children with the best educational programs used by their former colonial masters -- not with some cheap substitute designed for the lower classes -- these nations can not afford failure or wild experiments. For them the best test is whether the rich entrust <u>their</u> children to a new way of doing things. Nor should we forget that developing nations now face an unexpected development, and will probably still be facing it in 1984: a high rate of unemployment and underemployment for those with some schooling. The so-called law of economics that investment in education brings higher income to the individual and the society may be true in the long run, but not necessarily in the short term. What we do in regard to vocational training in our developed society, for example, may be exactly wrong elsewhere. It now seems clear that agricultural educa-

tion for millions is what is badly needed in many developing countries, while it makes sense for ever fewer on this continent.

By 1984 in the United States we should be on the way to freeing the teaching staff from the restraints imposed by organization and tradition. While I sympathize with the effort to open the classroom and remove the egg crate, I doubt if architectural changes are the main issue. The real estraint is the conventional wisdom that each teacher, like each egg, should be the same size, fulfill the same purpose, be easily transportable, and cost the same amount. (My comparison obviously breaks down badly at this point: in real life the teacher, unlike the egg, costs more the longer he ages.)

This conventional wisdom is based on the assumption that the same basic job definition applies to all teachers, with minor variations between age levels of pupils and subjects to be taught. It has led to the further assumptions that all teachers should be prepared in comparable fashion and that individual differences between teachers should be reduced even as we officially try to increase individualized instruction for the learner.

The rapid growth in recent years of the use of teacher aides and team teaching practices suggests that conventional wisdom is being challenged. By 1984 we should have at least a half dozen different job descriptions within any one school, ranging from the beginning tasks of keeping the records and supervising group behavior to the sophisticated tasks of group leader or department chairman. There would seem little need for requiring a four year college degree for several of these levels and salary schedules should presumably range far more widely from bottom to top than they do today.

I am not sanguine enough to expect these changes to take place through the efforts of educators alone. As a matter of fact, it is not improbable that many parts of the educational world will be resistant. The college program of preparation, though clearly outmoded, will probably resist the removal of the required education courses for all, even though there is little or no evidence that they contribute to raising quality. Teachers groups and teachers unions can be expected to press for the right to bargain for working conditions, and it is likely that they will press for less rather than more flexibility in the hands of management to differentiate between teacher roles and teacher pay. Yet by 1984 I expect progress in the direction indicated, and the reasons lie outside the educational community.

For the first time in many years, the American school system will not have to deal with the problems of growth. The school population will level off and perhaps even reduce in number in the next decade. The attention of political leaders and tax paying

citizens will turn from financing new schools to improving the performance of those we have. There will be strong pressure to control costs -- especially costs rising more rapidly than the rate of inflation. Since personnel costs account for more than three quarters of the total, there will be a growing insistence on the development of salary schedules that differentiate between jobs of differing responsibilities, and that do not increase in total. This will be practical politically since we are also entering a radically changed decade in the supply-demand situation for personnel. For a quarter century there has been a shortage of potential staff. It has been a seller's market. In the next decade there may well be an excess of supply over demand.

Finally, as a result of the impact of the Serrano case and the social demand for equal educational opportunity, the state will become increasingly responsible for state-wide financing of schools, accompanied by a reduction in local fiscal responsibility. The result is likely to be state wide bargaining on salaries and fringe benefits, thereby reducing the whip-saw effect of competing local negotiations with their concomitant effects on increased costs. Organized teacher power will be balanced by more centralized management power.

By 1984 it is reasonable to assume that technological aides to learning will have provided audio-visual materials that meet the criteria of being operable by both learner and teacher and cheap enough to fit into tight budgets. Federal grants will finance the necessary R & D costs. Such materials will be designed as parts of packaged programs of learning materials that will include teacher training, evaluation and computerized record keeping. These will require direction by master teachers. While it is not likely, in my judgment, that the computer will be widely used for direct instruction of pupils by 1984, it is likely that it will be an important tool of management and cost control.

Finally, the school, not the school system, in 1984 will be the focal point of activity and accountability. Lost in the anonymity of a large school system today, the senior teachers of 1984 will be active participants in planning and control over what goes on inside the school program. The faculty or department meeting of 1972, which usually deals with non-cognitive minutiae, will become a central point of decision on such issues as curricula, in-service training, selection of materials and pedagogical tactics. The principal will return to a former role of first teacher, after a sojourn as first disciplinarian and paper shuffler. He will be measured as a leader by the results shown in pupil learning, not alone by the discipline of his corridors or the timeliness of his reports on the physical condition of his building. In a large public enterprise, the only way to assure that this fundamental shift of focus -- from the system to the school and its clientele

--is by annual public reporting of results, using sampling methods which do not hold the individual teacher responsible for what the individual pupil learns, but rather holds the school as a whole and particularly the principal responsible for qualitative improvement over time. The techniques developed by the National Assessment program will spread to the states and then to the districts.

Surely teacher tenure will continue, at least for a decade or so of service before review, but equally certainly we can foresee the removal of tenure for principals and other administrators. One can also predict the rapid growth of sophisticated information systems, dependent on computers, for storage, access and analysis of data on pupil learning and costs.

These three inter-related changes in the role of the Teacher in 1984 - in differentiated staffing, in the use of R & D results, and in the focus of management control - will inevitably involve international relations. Nothing is more needed in developing nations than new techniques of teaching and economic use of staff in order to control leaping costs. It can not be over emphasized that the crucial problem in educational development in three quarters of the world is cost. There is no shortage of pupils or the will to learn, and the result is overwhelming political pressure to expand facilities and programs. Many well-informed economists believe that developing countries have already allocated too large a portion of their national resources to education for their own good. If the United States can demonstrate more effective and economic methods of schooling, it will make a far greater contribution to international development even than substantial grants of money.

Packaged programs and materials are even more necessary than they are at home because of the shortage of trained personnel. American staff that have had experience in their use will be particularly helpful in their adaptation overseas. The establishment of information systems to improve management control, once de-bugged and put into operation here, can become part of a technical assistance program abroad.

It is also probable, however, that between now and 1984, we will have a good deal to learn from others. It is already clear that the open classroom approach, which our reformers have brought back from England with the zeal of Horace Mann, depends on vigorous leadership from the headmaster or headmistress. It is also probable that the use of television for rural education in the Ivory Coast may teach us more than we have to offer, despite our enthusiastic technological missionaries of recent years. International exchange in 1984 will surely be a real exchange, not a one way street. Yet is also seems probable that we will be able to carry on a long tradition of concern for our neighbor's welfare by developing and trying out better and more economical methods of training and assigning personnel, by more effective use of technological aids to learning and by better management methods. The Teacher of 1984, if these predictions hold true, will be part of a badly needed global reform in educational strategy and tactics.

THE $100,000 TEACHER -
COMMITMENT TO THE TWENTY-FIRST CENTURY

by

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The Need for the $100,000 Teacher

The $100,000 Teacher is a new kind of national hero. He is a challenge to us today; he is a commitment to the twenty-first century. A year ago, in the January 8, 1971 issue of Life Magazine, American youths were asked to name their heroes -- the men and women they most admire and wish to emulate. Top choices ranged from Robert F. Kennedy, Bill Cosby, and Neil Armstrong to John Wayne. On this entire list of national heroes, what was the chance of finding the name of a teacher? The closest bet was a television personality teacher. If we are really serious that education is so important to the future of our country, shouldn't teachers be real heroes -- at least some of them?

The Life Magazine youth survey symbolizes the drastic need in education for new leadership roles and images -- for a totally new catagory of leader, the "superstar" teacher. The $100,000 Teacher can be one means to transform education into the central role we claim it should play.

In proposing the $100,000 Teacher, we are not only talking about economics. We speak in terms of a stunning salary because these are the terms our society consistently recognizes. Whatever signifies the top level of society's leadership, teachers should be able to aspire to it. The possibility for the $100,000 Teacher creates the charisma that envelopes leadership and the resources that precipitate change. The American Dream of rising to the top has never included teachers. For the twenty-first century, it must! The $100,000 Teacher is the symbol and the source for leadership, flexibility, opportunity, responsibility, power, influence, and vision.

Is there any question that education needs new leaders? Last year, 600 colleges and universities were looking for presidents. A national magazine ran a feature article on the year-long agony of a prominent university trying to find a new president. Popular estimates give urban superintendents an average of three years' survival in office. In a newspaper interview, Harvey Scribner, Chancellor of New York City Schools, related the anecdote that when he took office, the betting pool at 110 Livingston Street gave him odds for lasting seventeen days.

Of a list of prominent educational critics like Charles Silberman, John Holt, Paul Goodman, Peter Schrag, and Ivan Illich, not one has risen through traditional routes in the education profession. Such unpredictable sources of vitality are perhaps healthy, but they clearly indicate the paucity of leadership within the education profession.

The need is not only for new leadership, but for educators to dream a new dream. Even our most helpful critics usually see the evils in our schools without providing us with the vision of what could be. Before we tear down the schools, before "deschooling" society, can we make a

break-through in education to combine legal and social responsibility with a bold new vision of diversity, creativity, and joy? The $100,000 Teacher can be a new symbol of leadership at the head of a new hierarchy of educators.

The fact is, teachers convey an image of dreary life-styles. How many children run home and proudly announce, "I'm going to be a teacher!" An astronaut can go to the moon; an entertainer can go on Safari to Africa; a musician can play in Carnegie Hall or perform before the Queen; an athlete can win a gold medal at the Olympics; a teacher can punch a time clock and go on sabbatical after seven years.

The real problem in the education profession is that teachers don't feel important. The only educators who have the chance to feel the least bit important are the administrators -- from assistant principals to federal bureaucrats. But they are still administrators -- not leaders chosen to demonstrate "star-quality" teaching. Education simply hasn't dreamed a big enough dream. The educational challenge -- and one that must be met if we are going to cross into the twenty-first century looking forwards not backwards -- is to dream that dream and make it a reality.

In a strictly educational context, the $100,000 Teacher is not such a revolutionary idea. The Albert Einstein Chair at New York University awarded by the State Regents, provides $100,000 for a prominent educator to use as he or she decides for salary, support services, travel, or research. In the broader context of American society, many heroes and leaders command at least that salary. Athletes, entertainers, artists, politicians, businessmen, inventors -- all have in their midst examples of the one-in-a-million star -- the $100,000 hero.

The strategy in comparing education to these other fields is more than mere dramatics. It is not only children's imaginations which can be fired by educator-heroes. The recent successful battle in Philadelphia to save the school athletic program demonstrated how hero-status at the top of a field filters down to influence the values people will fight for. The Philadelphia Board of Education rightly predicted that the only educational service that could rally unanimous public support was athletics.

The $100,000 Teacher must have the potential to influence millions of children and their parents. He cannot be a stereotype, merely a "borrowed" star transported from another profession to the classroom. Perhaps a $100,000 Teacher won't be effective for teaching more than a class of one; or he might have the charismatic appeal of Bill Cosby. He might teach 100 million students at once via television and telestar with simultaneous translation; or he might have an impact largely behind the scenes. But the important thing is that he does exist, and the American public knows he exists.

If it is important to have $100,000 Teachers, then for 100 million dollars we could have one thousand. Many federal programs far exceed that modest budget. Even with the opportunity for only one thousand "star" teachers, education could be changed in a way never attempted before. How many entertainers, sports heroes, physicians, and inventors are $100,000 heroes? The numbers in each field are probably surprisingly small -- perhaps several hundred sports heroes, a thousand physicians

and inventors, and five hundred film and television stars. It will not take many "super-star" teachers to build a new role of leadership and to alter the traditional mind set towards the status of educators.

The $100,000 Teacher would not have to stand in front of a class or even be seen on television to have impact. How many golfers have played with Arnold Palmer? Yet no one would argue the force of his influence in the sport. Few people even know the name of the President of General Motors. But they know that he exists and that he determines to a large extent the kind of automobile they drive.

Imagine for a moment who some of these $100,000 Teachers might be: artists, musicians, journalists, writers, politicians, labor leaders, leaders of social movements, inventors, astronauts, intellectuals, doctors, physicists, ecologists, and last, but not least, even teachers. Imagine recruiting as bona fide educators people like Leonard Bernstein, Ivan Illich, Jesse Jackson, Hubert Humphrey, Kate Millet, Art Buchwald, Dick Cavett, Pearl Buck, Andy Worhol, Paul Ehrlich, Charles Silberman, Jerome Bruner, Charles Schulz, Mike Nichols, Joan Gantz Cooney, Buckminster Fuller, or Shirley Chisolm!

But the $100,000 Teacher would not necessarily be someone who has already risen to emminence in another field. He would be a new kind of star for children to emulate -- a new kind of category to which people might aspire. He would share with other heroes those characteristics that elevate a hero to place of distinction:

-- Freedom from the normal burdens and responsibilities of society
-- The daring to define himself in his own terms
-- A level of expertise that is both valued and unique
-- The vision to make new connections
-- The resources and energy to realize his ideas.

For the price we pay our super-stars like Joe Namath, we could have educational super-stars as well. We could create a new image in society of the teacher-educator-leader. Where else but in education is it so crucial to evolve a new kind of role model for people to emulate?

<u>The $100,000 Teacher -- Who He Might Be and What He Might Do</u>

We have to begin with the realization that today there are no $100,000 Teachers. The best we can think of at this point is to borrow analogies from other professions. The challenge to education is to envision and create truly unique role models. The traditional image of a scholar conjures up a narrow drone, pouring over his corner of minutia and churning out a book every three years. The $100,000 Teacher is a new scholar. He not only must have extraordinary knowledge or talent in a given field, but he recognizes the responsibility to communicate that expertise. He can't be tied to a school or a classroom; he systematically shares himself with a wide range of audiences.

People of any field of excellence who communicate their talents to others would be legitimately "shared" (not "borrowed") stars. Instead of demanding that someone choose one field or another, we could define new ways for the $100,000 Teacher to do both. In fact, a second necessary

candidate for the educational super-star is the "internal expert" -- a specialist on how to organize and communicate knowledge in new and compelling ways. The traditional scholar used books. Our new scholars would use twenty-first century technology to communicate via mass media. Books would not be excluded, but for the educator to compete with the astronaut for the imagination of children, books are not enough. Computers, television, tele-star -- all forms of written and oral communication -- would carry messages of the $100,000 Teacher.

In the past, education has been actively prejudiced against "outside experts". People like Buckminster Fuller or Neil Armstrong haven't taken part in elementary or secondary education because we haven't made any role possible beyond punching a time clock and teaching in a classroom.

Schools and society would necessarily see the waste in having such valuable people and not using them creatively. It certainly would not make sense to hire a $100,000 Teacher and stick him in a class all day with 30 children. Can you imagine asking your $100,000 Teacher to stop at the office and sign in? To take role, appear for lunchroom duty, prepare lesson plans, and type ditto stencils? Maybe if we think about using a $100,000 Teacher to his full potential, we can think more seriously about using a $100,000 Teacher to <u>his</u> potential. The most important impact of the $100,000 Teacher will be in getting schools to rethink the whole notion of professional roles and responsibilities for educators.

Obviously, schools will not have $100,000 Teachers for every subject; nor will every school have a $100,000 Teacher. This means that the whole notion that schools, teachers, and curricula are interchangeable parts and that kids can be plugged in anywhere will be challenged. Historically, it has been nonsense to assume that school in Vermont bears much resemblence to school in New York City. Or, just walk into a school in Beverly Hills and sink your geet into the plush carpet and compare it with the iron bars on the windows of a school in Watts. Yet we still pretend that all schools, all teachers, and all children are the same.

The $100,000 Teacher dramatizes a differentness that is desirable. Equality -- providing the same chances for all children regardless of race or economic background -- doesn't mean assembly-line sameness. The $100,000 Teacher is bound to be unique. There are not that many Leonard Bernsteins. But instead of struggling with a concept of uniformity that is absurd, we can test the idea that it is good to have distinctions. Today, teachers are "built" around schools. Maybe with the $100,000 Teacher, we will have schools built around teachers.

The "Bill Cosby School" would be far more than a cultural frill. It would be one of the major educational options open to students. We speak of individualizing instruction without considering individualizing schools. A small town in Vermont dan't offer much in the way of alternative schools for children, but they can offer distinction. Our metropolitan areas, on the other hand, should offer alternative schooling experiences right now. Perhaps if we allow teachers to specialize through healthy diversity, we can allow students to specialize as well.

Today, specialization competes with generalization. Perhaps, through the inspiration of the $100,000 Teacher, we would find that specialization in fact enhances generalization. Why is it that the most exciting worlds of discovery are so often closed to children? The micro-biologist has

access to a fascinating world beyond the limits of human sight, but he hasn't figured out how to share it with school children. Why can't children experience the exciting fields of astronomony, archeology, oceanography, cybernetics, psychology, or futuristics before they've trudged through twelve or sixteen years of "the basics"?

You can pick up a book from any field and discover fascinating things you never knew existed. The Encyclopedia Britannica will tell you that the plume on a knight's helmet was made from feathered whale bone. Joseph Wood Krutch will describe in Voice of the Desert (without what he calls the "gobbledygook of technical description") how the kangaroo rat lives virtually without water. But such fascinating tidbits rarely make it into the classroom. In the Time-Life books, Psychology Today, American Heritage, or National Geographic you can learn about what sleep is, the mating rituals of tropical fish, or the fixing of the 1919 World Series -- but not in textbooks in classrooms. It takes the new kind of teacher and the new concept of schooling which the $100,000 Teacher might produce to translate the clandestine worlds of specialization into the everyday school lives of children.

The popularizers in any field who convey the richness and excitement of their discoveries are usually scorned by established academia. A psychologist who gives TV appearances, a computer scientist who writes in popular magazines, or an English professor who publishes a best selling book is considered plebian by his associates. The $100,000 Teacher should be just such a popularizer. One reason popularizers are resented is that they let the public into their private world without going through the ritual of academic rigor. The $100,000 Teacher can urge people to defy the pyramid of expertise and share in new worlds of knowledge.

Conservatively, we reserve the really interesting jobs for the experts who have worked to a certain level of achievement and leave children with the tasks of reading, writing, and repeating. Maybe doing the really interesting things first is a good way to learn the basics. If children saw the need for certain tools to get them to a desired level of expertise, then half of the teacher's job would be done already.

The $100,000 Teacher dramatizes the excitement of knowing and the thrill of mastery. He opens doors that are now closed to all but the "experts." Too often, technical skill requirements and prerequisites lock people out. You can't move movies because you can't run the equipment; you can't take a certain physics course because you haven't taken a certain math course; you can't try to learn a language because you don't have the proper "verbal aptitude." It's no wonder that students aren't interested in running such gauntlets for rewards they haven't even tasted!

The $100,000 Teacher will be a creator of new connections. He will be a hero to children if he does something they want to do -- and shows them they can do it too. The new connections he makes convey a set of values. He's the biologist who has reverence for animal and human life; the urban planner who can imagine a world without smog; the politician who seeks peace; the artist who believes we all have unleashed creative potential.

The $100,000 Teacher has achieved not just a special skill, but a skill which society values. He has at his command many resources -- resources that are vital to transform expertise into emminence. He has power, self-determination, and a sense of personal destiny and responsibility. The $100,000

Teacher teaches the class that everyone wants to copy. He invents a new way to organize a physics curriculum. He thinks of something new to teach! He puts two disciplines together in a totally new way. He applies the concepts of one field to another.

He discovers new ways to share knowledge -- he creates another Sesame Street. He recognizes potential that no one else saw. He takes a resource everyone else ignored and makes it valuable. He breaks the boundaries, charts new courses, takes us to our educational "moon landing." Failing to heed the normal limitations, he overcomes the powers of time and space. He creates styles rather than follows them. He dares to be different.

But in all his creations, he is not so far our that no one else can follow him. Once he has done something, it can be done again and understood by others. He resists falling in love with his own creations and is ready to move on to new challenges.

Finding and Training $100,000 Teachers for the Year 2000

If our goal for the year 2000 is one thousand $100,000 Teachers, the time to achieve that goal is short. What are some of the options for finding and training the $100,000 Teachers for the twenty-first century?

They key to achieving this goal is diversity. Each individual $100,000 Teacher would be unique, and the means to finding and training such teachers would reflect that diversity. One option is to recruit leaders from other fields which could "share" with education. The strategy for sharing would go beyond the exigencies of making a start. There is a legitimacy for all time in bridging outstanding talent between two fields. Joan Gantz Cooney, creator of Sesame Street, combined sophisticated media research and commercial techniques with learning theory to revolutionize preschool education. William Johntz originated Project SEED to bring university mathematicians into elementary classrooms and turn children on to abstract mathematical concepts.

As a second option, some $100,000 Teachers already exist in classrooms and should be recognized. A national identification program could be launched to find the $100,000 Teachers who already exist. There are probably at least one hundred such teachers now in public and private schools, being paid an average of $6,000. Each school in the country could nominate their own $100,000 Teacher, to be chosen by panels and judges and promoted to that category for ten years.

Imagine a little school in New Hampshire suddently discovering that their Mrs. Jones is a $100,000 Teacher! Her recognition should not be viewed as a temporary Cinderella story. She would be guaranteed $100,000 Teacher status for ten years, only tied to her commitment to teach. She would be free to "teach" anywhere. Hopefully, she would stay with her school, and hopefully the school would be resourceful enough to keep her. So that funds would not become an overriding constraint, her shcool would be given a matching grant to utilize her talents and try to keep her there.

Admittedly, there would be some failures at the begining. Some of the choices would not pan out. Those are the risks of getting a new concept off the ground. If only one out of ten of the $100,000 Teachers chosen from the schools turns out to have the kind of leadership we envision, it only proves that we need to wrk harder at finding the right identification process.

As a third option, some of the $100,000 Teachers could be trained in a new kind of four-year program. As a start, five institutions -- colleges, regional labs, cultural institutions, private businesess -- could be selected on the basis of diversity and creativity. Each might represent a special focus--urban problems, international experience, technology, culture and aesthetics, or even basic skills. Each would have the challenge to train twenty potential $100,000 Teachers per year. Anyone in society could apply for this training. Anyone accepted into the program would receive fellowship support equal to his present salary or a minimum level of $10,000.

At the end of the four year training period, one top graduate of each institution would be immediately hired at $100,000 with guaranteed status for ten years. Two graduates would be hired at $75,000; five at $50,000; five at $25,000; five at $15,000; and two at $10,000 - all with a ten year guarantee if they stay in teaching.

The training institutions would be established in a twenty-eight year program from now until the year 2000. Their primary purpose would be to prepare the educational leaders for the dawn of the next century. The cost for such an institution, including stipends, administrative costs, and guaranteed salaries, from 1972 until the first ten-year check point would be about $30 million. (See appendix). So, the five institutions, for the cost of about $150 million could train in ten years six hundred educational leaders, at least thirty of whom (the $100,000 Teacher graduates) could possess and transmit the vision to revolutionalize education. They would have the kind of dazzling training program now reserved only for our astronauts and athletic super-stars -- at a cost an infinitesimal fraction of the 1970 national expenditure for education.**

Can such a training program be designed and implemented so quickly? We have only to look at the training of astronauts -- not to mention the training of the scientists and engineers who gave them flight -- to see it can be done. The needs of education for the twenty-first century demand such a crash program now, while a mere twenty-eight years remain. When the costs of the $100,000 Teacher proposal are compared with the costs to society of a failing educational system--in welfare, unemployment, compensatory education, crime, and in the waste of human potential -- the price seems a bargain indeed.

No one knows how to train a $100,000 Teacher. We would create the new institutions and given them the charge to dream, and enough support to realize their dream. If we need one thousand $100,000 Teachers by the year 2000, perhaps one half could be trained by this process. After the first ten years of training only thirty $100,000 Teachers, the number of institutions and $100,000 graduates would be increased to graduate about one hundred per year.

Just as it woudl make little sense to lock a $100,000 Teacher in a classroom with thirty students, it also might not make sense to tie all the $100,000 Teachers to schools. Half the $100,000 Teachers could be located in schools. The other half could be divided imaginatively. One eighth could be granted to educationl institutions like Children's Television Workshop, the National Educational Association, the American Federation of Teachers, state departments of education, or private educational corporations. One eighth could be granted to non-educational institutions like General Motors, the mayor's office of a city, a television

** 85.1 billion, according to Saturday Review, December 18, 1971.

late

network, a prison, or a hospital. One quarter (including the fledgling graduates of the new training programs) could be strictly free-lance, going to people who would decide on their own how and where they would serve.

The schools and institutions would have the responsibility of choosing and utilizing their $100,000 Teacher. They could select anyone and use him any way they wished. The graduates of the institutions preparing $100,000 Teachers could choose from a wide range of options for serving. The strategy is that of pump-priming. What a paltry investment would be made in comparision to the possible returns. Like many new inventions -- from nylon to transistors -- the initial cost of the $100,000 Teachers might seem exorbinate. But like those same inventions, the cost efficiency program could produce one equivalent of the men who invented nylon for Dupont, the risk and expense would be more than worth it.

Predictions for the Year 2000?

No one can really predict the impact of the $100,000 Teacher in the future, any more than one can predict the shape and substance of education in the twenty -first century. Aviation progressed from a short flight across a field to a flight to the moon in only seventy years. Who can predict how we will travel in 2040? In 1902 there were no movie stars; in 1942 there were no television stars; in 1972 there are no teaching stars -- perhaps in 1992 there will be. You don't even have to know the names of the roles of the $100,000 Teachers so long as you know they exist. The teaching star can elevate the reputation of all educators and schools.

The diversity, new energy and vision provided by the $100,000 Teacher can create the opportunity to dream a new dream for education. Schools and schooling could finally truly connect with the compelling issues of our time -- racism, poverty, pollution, population expansion, the bomb, human values, alienation and the generation gap, man's relation to man and to God.

The $100,000 Teacher is a national investment from which all could benefit. Not every one can have his Buckminster Fuller of Bill Cosby in residence, but everyone can share their influence, through media and through the simple fact of their existence. If we had today one thousand $100,000 Teachers, the world of education would change overnight. Things we couldn't predict would happen. First, they would establish a new education association, in the time-honored American way. They might be seen on television endorsing breakfast cereals and shampoos or as feature speakers on Dick Cavett. They might be asked to lead parades and solicit for charitable causes. One of them might even run for President because of, not in spite of, being a teacher!

We can't even imagine where it all would come out. But creating the $100,000 Teacher is a small start. As recently as 1942 the world looked very different to a child. Entertainment came over the radio waver; only the rich and important traveled by plane; Univac didn't exist; and moon flights were still science fiction. Can we dare to predict what the year 2000 will bring? And dare we have a vision of education that has changed little since 1942?

The $100,000 Teacher is not a panacea. But if the idea can help people change their mind sets, it will serve its purpose. We invite you to use this idea as a way of dreaming another dream for education. And, ten years from now, if our $100,000 Teachers are successful, we'll choose from them our Million Dollar Teachers for the year 2001.

APPENDIX

Budget to Train $100,000 Teachers for the Year 2000

RUNNING COSTS:	Yearly support of 20 students:	$ 300,000
	To set up and administer the program per year:	500,000
	Guaranteed annual salaries for twenty graduates:	720,000

YEARLY COSTS:

		Stipends/Admin.	Salaries
Year 1:	20 students	$ 800,000	
Year 2:	40 "	1,100,000	
Year 3:	60 "	1,400,000	
Year 4:	80 "	1,700,000	
Year 5:	80 students 20 graduates	1,700,000	720,000
Year 6:	80 students 40 graduates	1,700,000	1,440,000
Year 7:	80 students 60 graduates	1,700,000	2,160,000
Year 8:	80 students 80 graduates	1,700,000	2,880,000
Year 9:	80 students 100 graduates	1,700,000	3,600,000
*Year 10:	80 students 120 graduates	1,700,000	4,320,000
		$15,200,000	$15,120,000
Total cost at the end of ten years:		$30,320,000	

* (in Year 14 there would be 200 graduates supported with guaranteed income, a number that would remain constant thereafter at a cost of $7,200,000 per year)

Teachers 1984: Futuristic or Atavistic

by
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The educational crisis in the United States has now become acute, threatening the very roots of the nation's ability to sustain itself. Preoccupation with other crisis must not prevent action on the important and urgent defects of schools all over this nation including the teachers and others responsible for instruction.

Examining the crisis of education out of the context of existing social and political dilemmas that are a part of our time has already proved to be simply another exercise in futility. For this reason, plans for future teacher preparation programs must not only deal with the weaknesses of the educational system but also with the deteriorating social fabric which must be renewed if hope for improved educational processes is to exist.

The whole mentality of our society must undergo constant restructuring stimulated by education. But how do educated men, let alone the uneducated or only trained, bridge existing gaps perpetuated by centuries of fear, separation, misunderstanding, concentration on material wealth and power, and imperialistic design? How do we reshape schools to meet the diverse needs of a modern world and those of individual students, academically, emotionally, and morally? Design rather than chance seems the only likely way to begin at this time. Our past tendency to rely on chance for solutions to our problems has only encouraged disaster. Hopes for change based primarily on exigencies of time have usually been nurtured by the lack of initiative and the abundance of the kind of inertia inherent in existing bureaucratic and social structures. Consequently, it is imperative for the future that educators, support the need to quit talking about "the problem" and begin to engage systematically in carefully planning "the solution".

New educational formats must be based on renewed concepts of morality as well as on more accurate insights concerning how people learn, variations in learning styles, the nature of intelligence, motivation and its critical determinants, the effects of environment on intelligence and general health, and the need to remove the social and physical pollutants that destroy the potential of humans and nature alike. The teacher of 1984 will have these competences.

Emphasis in future programs must, therefore, be on utilizing the entire environment as a classroom; incorporating enlightened concepts of mass human development in the true sense of the word and permeated with the qualities that will facilitate the process of teaching people how to live, love, and enjoy life, together. In this way such terms

as morality, democracy, justice, law and order, work and leisure, welfare and service can be redefined and intertwined for the purpose of creating a better teacher and a more perfect society.

Decisions concerning change in the way we prepare teachers must always evolve out of a concern for individual self-worth, individual rights, human dignity, economic security, personal independence, and a desire for a better society.

The kind of education future teachers must receive based on these concepts is obviously in no way synonymous with teacher training practices as we know them today.

The educational system must now take steps to revolutionize teacher attitudes as well as upgrade their preparation. Lacking any considered philosophy of education, teachers of today tend to do primarily what teachers before them have done. They seldom question established practice. In the rare instances when they do, it seldom progresses beyond the stage of lip service.

Twelve years of dull, repressive formal public schooling, four years of uninspired formal college, and a year or so at the master's level do little to prepare a creative teacher who can innovate with authority, especially in low income communities populated by minorities.

Complicating life for minority students all over the country is the presence of too many middle-class oriented teachers who have not been educated to think seriously about the purposes and consequences of what they are trying to do, especially in terms of the relationship of educational means to ends.

While the inadequacies of existing teacher education program are more serious for teachers of minorities and the poor of all description, the preparation of few if any teachers in middle-class, suburban schools may be considered even remotely adequate. Perhaps most threatening of all to our future as a nation are the limitations of existing practices that deny students a needed ability to understand complex modern phenomena and to translate that understanding into action. In order to acquire abilities needed by citizens of the future, students must learn far more than the basic skills of scholarship taught in a repressive classroom atmosphere. For the adults of tomorrow nothing is more impractical than an education designed only to prepare them for specific vocations or professions, or to facilitate their adjustment to the world only as it is today. Education must prepare them not just to earn a living, but to live as creative, dignified, and sensitive human beings.

Black students are expressing, in addition the belief that their education must prepare them for survival as Black people, with a strong sense of humanity, and for work that does not yet exist and whose nature cannot even be imagined. The required preparation, they feel, can be

achieved only by teaching them how to learn on their own and by giving them the kind of intellectual stimulation that will develop their ability to apply man's accumulated wisdom to new problems as they arise.

Teachers, now and in the future, must come to understand that for Blacks and all other minorities, quality education, integrated or otherwise, is literally the basis of life, liberty, and the pursuit of happiness in this society. From this fact springs the serious probability of increasing violence if that kind of education is denied. Such violence might work to the temporary advantage of a politician or a sector, but in the long run it can only work to the disadvantage of the country.

To cope successfully with deeply imbedded, though subtle, racist practices there must be a moral purpose underlying how teachers are prepared, what they do and how they think. Vague ideas about morality must be converted into meaningful moral ideas that can be internalized.

The ramifying implications of the principles encompassed in these remarks are far reaching as a basis for converting teachers into a liberating force. Essentially, there must be the recognition that all people must be encouraged to acquire the skills to humanize their existence, to protect their right to whom they need to be, and to experience the beauty of living. Positive values must become primary concerns in educating people, and teachers must understand that failure to educate people towards humanism and away from racism turns them against each other, makes them substitute alien values for their own, and educates them for self-destruction.

Teachers of the future must know beyond a doubt that all children and youth without neurological or physical impairment to indicate otherwise are educable. They must also be viewed as human in the full sense of the word. Further education for Black people must be viewed as a rehumanization and decolonialization process, teaching Black youth that they hold in common African descendancy and victimization by racism.

Students must be taught a respect for native cultural differences, a resistance to all forms of oppression, and recognition of their responsibility to defend their right to become whom they want to become as long as the expression of that right does not demand the oppression of others.

A slowly emerging national mood supporting change is becoming apparent. And,despite well-known criticism, the technological revolution that brought us cybernetics, automation, and the ability to conquer space is now being viewed by some teachers as being amont the strongest nonideological underpinnings of new hopes for the future. Our ability to humanize technology as well as ourselves may become the supreme test.

It is encouraging to note the many educators who are even now becoming aware that need for more individual attention to students and more concentration on human factors may be possible only through learning

more about how to relegate routine detail and information processing to technological innovations. Even as it too has retreated from "miracle" status, educational technology stands revealed now as a highly promising source of assistance for creative educators given the chance to create.

In any event, new hope for the future certainly cannot be based on illusions built around ill-conceived educational plans which encourage notions of racial inferiority. Such programs are psychologically, intellectually and morally destructive. They promote conflict, without speaking to the main issues contributing to this country's failure to develop the majority of its human potential. New hope will be realistic only if we are able to create teachers who are flexible, creative, optimistic, courageous, and humanistic. They must also be seriously concerned, dedicated to the idea of freedom for all humanity, knowledgeable about human potential, aware of the dearth of our knowledge of how to develop whatever potential possessed by a particular individual, and convinced that the "average" individual has the potential necessary to meet demands of the most rigorous academic programs.